



The American Friend

Old Series
Vol. XLIII. No. 18

SEPTEMBER 3, 1936

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A Contributed Page by the American Friends Service Committee

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YOUTH TAKES THE FIELD

There are forty-four teams of Emergency Peace Volunteers in the field this summer, twenty of which are made up of women. Team work is concentrated in the Middle West, although the Youth Division of the Emergency Peace Campaign has located teams west of the Rockies, in the South, the Southwest, along the Atlantic Seaboard, and in New England.

These teams, made up of four or five college or post college men or women and one adult leader, are working in politically strategic areas—sections of the country whose legislative representative's record at Washington is anti-peace. Local people have been interested in helping members of the Emergency Peace Volunteer teams make contacts with civic, religious, and service groups, picnics, and conferences, and to obtain individuals or organizations to act as sponsors for programs.

Training: The adult leaders in charge of teams met at Pendle Hill School, near Philadelphia, from May 1 to 5, for an intensive course of training in objectives and techniques. During the month of May and the early part of June, they worked in the rural areas of New York State, Pennsylvania, and Ohio. Then, together with the rest of the Emergency Peace Volunteers, they attended one of the Institutes of International Relations held at the following five places: Whittier College, Whittier, California; Grinnell College, Grinnell, Iowa; Duke University, Durham, North Carolina; Swarthmore College, Swarthmore, Pennsylvania; and Wellesley College, Massachusetts.

The following are only a few of the specialists at the Institutes who lectured and led forum and discussion groups and project classes in economics, international relations, the religious aspects of world peace, and the technique of community peace education: John Emlyn Williams, Central European correspondent for the *Christian Science Monitor*; Dr. T. Z. Koo, Secretary of the International Christian Student Association; Dr. Frederick W. Norwood, pastor of the City Temple, London; Julien Bryan, whose moving pictures of contemporary Russia, Manchuria, and Japan have been recognized by the March of Time; and Dr. Elbert Russell, Dean of the School of Religion, Duke University.

Summer Conferences: Fully 50,000 youth and adult church leaders are being

informed of the purpose and work of the Emergency Peace Campaign through leadership furnished by the Youth Division. Literally hundreds of camps, church summer schools, and conferences are held during the summer months. In these are found the finest leadership of American churches. Recognizing in these, strategic opportunities for strengthening the peace movement, the Youth Section has assigned sixteen of its workers to give full time as resource men, discussion leaders and speakers.

Not all conferences can be covered. Emergency Peace Volunteers assigned to that work alone will participate in approximately ninety conferences; the itinerant marionette and movie teams will reach about thirty-five more; while the stationary teams will assist at about one hundred and fifty. Altogether, about two hundred and seventy-five conferences of ten different denominations—Methodist, Congregational, Baptist, Lutheran, Presbyterian, Episcopal, Reformed, Friends, Disciples, and Brethren—will be served, plus many large interdenominational gatherings.

Peacemobiles: Three "Peacemobiles," motorized movie units representing a new departure in peace education, are touring the country this summer. These "Peacemobiles" are visiting parks, churches, clubs, institutes, and conferences as well as groups of Emergency Peace Volunteers who are carrying on community programs.

The "Peacemobile" tours were formally launched in Philadelphia, on June 12, at a ceremony participated in by leaders of national peace organizations. S. Davis Wilson, Mayor of Philadelphia, was represented at the program by City Solicitor, Joseph Sharfsin, who read the mayor's prepared message.

"Dealers in Death," a grim pictorial history of the international munitions octopus, and "Drums of Doom," a German film drama banned by Hitler, are the feature pictures of the movie program. In addition, two one-reel talkies are available: "Why?" is a cartoon portraying a fox as munitioneer and two monkeys arming in their backyards; and "Toward Unity," is a pictorial presentation of the homes, dances, toil, and children's games common to all nations and races. "Toward Unity," which ran for nine weeks on Broadway, is rich in that human interest which proves the essential oneness of mankind.

International: At least five nationalities are represented on Emergency

Peace Volunteer teams this summer. Elizabeth Takahashi, Japanese, holds an A.B. degree from Whittier and an A.M. degree from the Pacific School of Religion. Her American home is in California. Ethel Hew, Chinese, of Hawaii, is a student at Drury College, Springfield, Missouri. Peter Shih was graduated from Nanking University with a A.B. degree in the Chinese Classics. He won first honors at Nanking Theological Seminary, and in 1936 was graduated from Hartford Theological Seminary, where he is now working for his Ph.D. Grazia Avitable, Italian, has been placed in the field by Smith College. Jeanne Simone Peyrot, French, was a student at Colby College, Waterville, Maine, during the past winter.

FIVE HUNDRED CITIES IN FALL DRIVE FOR PEACE

The Meetings' and Speakers' Bureau of the Emergency Peace Campaign reports progress in enlisting five hundred cities through the country in the program of meetings during October and Armistice Week. The plan for October provides for multiple meetings in various parts of each city on a single day or week in and under the auspices of large churches and synagogues, women's clubs, combined luncheon clubs, school, college, forums and labor unions, where natural loyalty groups have a ready-made prestige and momentum. The emphasis in October meetings will be put upon influencing political candidates through aroused public opinion for constructive peace legislation in the next Congress.

On Armistice Sunday, November 8, and Armistice Day, November 11, strategic and comprehensive use of the best Armistice spirit will be featured in the National Enrollment of all men and women throughout the country who will commit themselves to positive participation in an aggressive peace movement, and also those who will signify their complete opposition to War, with at most the single reservation of defending the country if invaded by a foreign foe.

Leaders in every important city are urged to give immediate consideration to these proposals, and, as quickly as possible, to communicate with national headquarters.

LABOR CAN CRUSH WAR!

When this Peace Campaign began, it was realized that labor holds such a strategic position in the social scene that any comprehensive effort for peace must take labor into account. Moreover, labor has at stake every gain in working conditions, hours, and wages it has won through a century of struggles, in preserving peace. In case of war, labor

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THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. XLIII. No. 18

SEPTEMBER 3, 1936

New Series
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Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Of Ships and Slums

A Message for Labor Sunday

This message is issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service, and is intended for use in connection with the observance of Labor Sunday on September 6.

ON a day in the spring of this year there was displayed this wireless message from London: "Edward VIII, after visiting the great new liner, *Queen Mary*, and the squalid Glasgow slums, turned to some one near him and asked, 'How do you reconcile a world that has produced this mighty ship with the slums we have just visited?'"

That question has to do with more than an accidental contrast. It focuses the drastic interrogation which the Christian mind and heart must direct to our whole civilization now.

How can we reconcile a world which provides, on the one hand, luxury and freedom for the few, and a sordid, drab, and pinched existence for the many? For the Christian conscience there can be no reconciliation while these facts remain. We cannot merely look the other way. Rather, we must look straight at the harsh reality and never be at rest until we have set in motion redeeming social purposes which can change old facts to new ones, juster, fairer, and more kind.

Our danger today is that the discontent with social and economic evils which these recent tragic years have roused may try to satisfy itself with soft compromise. We are in danger of looking at the ship and forgetting the slums. As the first signs of industrial recovery begin to appear and men's energies launch out with a reviving boldness, we may think that we can leave behind us the dark record of the depression years. We may imagine that unemployment, poverty, the disintegration of families, and the disillusionment of millions of people, old and young, will somehow take care of themselves. The ships of our economic fortunes are on the high seas again, we think. Never mind the cost at which they were put there.

But this cost we must mind. It is intolerable to the Christian spirit that we should forget the human havoc which economic depression has caused, and which no haphazard business revival can possibly cure. Out of the crucible of these recent years, one iron purpose should be forged; namely, the will that nothing shall divert us from the continuing effort to find those necessary ways of readjustment—whether through voluntary cooperative organizations, through taxation, or through other practicable social controls—by which those who are now doomed to a cramped existence may be set free into larger life. The Christian influence ought to bring to our contemporary world three things.

First, a compassionate heart: Christian individuals and Christian churches must be sensitive to the need of all who suffer. We must not allow ourselves to forget, nor let the community forget, the men and women in industrial towns reduced to a bleak and almost hopeless existence through unemployment; the undernourished children in families where relief budgets are too small; the sweatshops and child labor in some industries; the wretchedness of those who live round the shafts of idle coal mines; the exploited share-croppers and homeless migrants in many of our agricultural areas; the Negroes denied equal justice; and all others upon whom the bitter pressure of unfair conditions falls. We are bound to remember that it was with such as these that our Master identified Himself when He said: "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto Me."

Second, a courageous mind: The Christian conscience does not make us more nearly infallible than other men in technical details. It does not equip us to speak dogmatically on precise political or economic programs. But it ought to, and does, give a clarity of central judgment. It turns upon all questions the light of one supreme consideration. Because it believes that all men are the children of God, it believes that the only right ideal for any community is one in which there shall be freedom for all men to develop in thought and in action the best that is in their personalities. Therefore, the Christian spirit must stand like a flaming sword against all frightened attempts to bring upon America that shackling of human thought and that stifling of independent speech which lie like a dark shadow on those lands where dictatorship prevails. The teachers' oath bills introduced in many legislatures and passed by some, the "gag laws" introduced in Congress, the vicious assaults upon academic freedom, and ultimately upon academic honesty, the widespread denial of the right of labor to organize and bargain collectively, which have been launched by sinister influences under the mask of patriotism, are denials not only of political democracy, but of the Christian faith in the dignity of the human soul; and with them, therefore, the Christian Church can have no part nor lot.

Third, a faith in the will of Christ as the one and only way for our world's redemption: In these immediate days when the conditions of our world have become so ominous, we need the heroic confidence of this faith. There is too much bitterness already in our domestic affairs. There is too much bitterness between the nations. The conflicts of economic interest and the antagonisms between economic classes are turning away from patient reasonableness toward forcible repression on one side and violence on the

other. Many today believe that our social unrest will lead to revolution, and that the old hatreds between the nations are leading inevitably to new war. But those who follow Christ will yield to no such impotent fatalism. In thought, in conversation, and in our influence on public policy, we must set forward and persistently support those measures of cooperation and constructive service through which a better social order may be peaceably achieved. We must resist the policy of increased armaments and the growth of military control, and unflaggingly urge the participa-

tion of the United States in study and adjustment among the nations of those inequalities, political and economic, from which wars take their rise.

Christians should follow the pioneering example of those who, like Kagawa, make love the controlling principle in personal, economic, and international relationships. Such men may be hated, misunderstood, persecuted, executed even; but they can be the seed for the future. Though the pathway lead to a cross we remember that the cross is the sign not of defeat, but of final triumph.

Christianity and Industry

By G. Raymond Booth

This article, number ten in a series of weekly broadcasts on "Christianity and Civilization: A Challenge to Defeatism," sponsored by the Canadian Council of Education, was given by G. Raymond Booth, Executive Secretary of the Toronto, Ontario, Meeting, over radio station C R C T on the evening of March 18, 1936.

JESUS of Nazareth grew to manhood in the atmosphere of ecclesiastical, political, and economic discord, in a country where hatred had become a fine art, armed revolt a respectable and even laudatory technique, and ruthless suppression and punishment the certain result of failure.

That he was aware of forces about him is obvious when one remembers that he began his public career with a personal message to the poor, the captive, the blind and the defeated and that he closed it with a message about the judgment of nations—a judgment based on the use made of national wealth, on the treatment of criminals, on the care of the sick, and on the attitude toward the immigrant. During the three years of his public work, he taught about wages based on need and willingness to work; about individual worth in his continued story of the lost coin, the lost sheep, and the lost son; about stewardship of possessions in his story about the ever increasing need for bigger and better barns; and about simple brotherliness in his story of Dives and Lazarus.

Jesus never knew about economic relationships, as we know them since the industrial revolution, but he did see in the possession and use of things a direct reaction upon human personality. His parables were all about such problems.

He saw too that methods of dealing with problems were of equal import to the problems themselves. He definitely rejected violence and hatred in his first recorded message, when he failed to complete the quotation with which he began his discourse. He saw something of divine potentiality in all people, and therefore scorned the class distinction of wealth, race, office and church preferment. Drunk with power and prestige, the vested interest of Church and State failed to deter him when he sought to cleanse the temple of baneful commercial transactions. But the time soon came when Herod, of whom someone has said "he stole his throne like a fox, ruled like a tiger and died like a dog," and Pilate, with his hired man servility, sent Christ to the cross.

Jesus' life and death however, released into the world a spiritual dynamic which revealed God as Father and all mankind as brothers, and with it a regard well expressed by the poet who pleaded, "O Brother man, fold to thy heart thy brother."

Since the coming of the industrial revolution, man's inhumanity to man has been most tragically revealed in

the sphere of economic relationships, though not because of any malicious design. Mechanical inventions tend to make obsolete certain trades, causing thereby, dislocation and misery, which are only slowly overcome as new trades are developed. Drastic changes in economic structure disrupt old modes of living, and people, ill-fitted by experience and aptitude for new modes, are forced by circumstances to seek new and strange ways. The Enclosure Acts, for example, sent a large part of rural England to live in cities and to depend upon the machine for a livelihood. Children of five, six, and seven years were sent into the factories and mines to work twelve to eighteen hours a day, women and girls were subjected to unbelievable conditions. The highly individualistic, rather lazy, and altogether independent mountaineer of the southern United States was lured away from his simple mountain life by prospect of great wealth, to work in the cotton mills, with the result that when trouble arose the mountain feudist introduced his technique into industrial disputes.

The Church in every age has tended to become a part of the social structure of its time. Listen to Chancellor William Harper who once said, "Slavery has done more to elevate a degraded race in the scale of humanity; to tame the savage; to civilize the barbarous; to soften the ferocious; to enlighten the ignorant, and to spread the blessings of Christianity among the heathen, than all the missionaries that philanthropy and religion have ever sent forth." Dr. Charles Hodge, the great Princeton theologian, wrote the standard work on systematic theology of his day, the best argument against Atheistic Evolutionism, and the leading Christian Defense of Slavery. As late as 1865 an eminent Toronto divine preached such a convincing series of sermons showing the divine validity of slavery that his congregation had them published in book form. Dean Tucker, of Gloucester Cathedral is reported to have once said, "If the price of labor is continually beat down, it is greatly for the public good," while the same wise and good man assured the poor that they were quite blessed because their sole responsibility to their own children was to "provide them with innocence and industry."

These are dark but true pictures of the state of mind of the Church a few generations ago. Their very darkness, however, reveals the distance which we have travelled intellectually and morally in the intervening years. Their truthfulness must also be qualified by the significant observation that somewhere within the Christian Church there has always been a power which gives new vision at the darkest hour, and which generates renewed energy when defeat seems most inevitable. Christianity has never been a society of perfected sainthood or of intellectual giants, but rather a fellowship of those who agree to follow the gleam of light they know.

Only thus can one explain the onward march of the spirit of the Galilean as he overcomes both the evil and the stupidity which characterize so much of our industrialized society. The spirit of the Christ, released by the Church, in the lives of her faithful has been, and is, proving more than a conqueror of the forces arrayed against it.

William Wilberforce lives today in the lives of countless millions because he saw all men as free men, though emancipation did not come in the British Empire until one month after his death. From the days of John Woolman, the simple Quaker writer of legal documents, who felt what he called a "stop" while writing a will transferring a slave from one master to another, to Whittier, the poet of the abolition movement, and to Garrison, the thundering prophet of his day, the drive against slavery was a moral and a spiritual one. Economic considerations were not first and were never primary in that contest.

One rejoices at the spiritual splendor of Shaftesbury, whose name is almost synonymous with Factory Acts, Ragged Schools, Working Men's Institutes, and Young Men's Christian Associations, reformation and refuge unions, and Christianity, in his refusal to support the Ten Hours Bill.

John Bright, under a sense of Christian consecration at the time of the death of his young wife, became one of the most significant men in the political life of his day. It was he who gave character to the corn law agitation: who led the chartists to abandon violence and thereby to win peacefully; who lifted the Irish question discussion to the level of statesmanship; who did much to keep Eng-

land and the United States from war in 1861-65; who saw more clearly than others the real issues in the Crimea. The political problems of his day were economic, and this plain living, plain spoken Christian statesman has been recognized by historians as having been right on most great issues even though he never became accustomed to the ways of the great.

In our own day there are those who see the injustices of our economic life, and counsel resistance, even civil war, though they do not like to call it that. Others, equally stupid, meet all overtures with a deaf ear. In this confused situation one of the most significant voices we hear is that of a Japanese Christian, Toyohiko Kagawa, who comes with the gospel of love exemplified in voluntary economic cooperation. Our modern industrial life with its disparity of privilege, its bitterness and strife, its "keeping up with the Joneses," must give way, and even now is giving way to one in which men may possess their souls in quietness, may have fellowship with all men and may seek the true, the good, and the beautiful.

Judged by its earlier history, or by non-Christian contemporary life, we have reason to rejoice that our goals are being attained. Judged by the goal of an ideal society we have a long way yet to go. We cannot be contented. We will not be cynical. We know that Christ shall prevail. Someone has said, "insight and understanding, love and sacrifice, patience and persistence, confidence and daring" are the greatest needs. And these are the spiritual resources of our Christian religion.

A Harvest for the Future

By Leslie D. Shaffer

AS Labor Day approaches we are again reminded of the words of the Carpenter of Nazareth who said, "Come unto me all ye who labor and are heavy laden." His motive for calling them was to reveal to them the possibility of an abundant life. What a host of weary men, women and children must look up to him this year eager for the fulfilment of his promise!

Ecclesiasticus in giving honor to the worker says that he that holdeth the plow has his heart upon turning the furrows; the smith sitting by the anvil considers the unwrought iron; the potter sitting at his work is wakeful to make the furnace clean. "All these put their trust in their hands." They are not found in the council, the assembly nor in the judge's seat. "But they will maintain the fabric of the world and in the handiwork of their craft is their prayer." Here is work and worship united.

It is evident that there is a very close relationship between religion and industry. The conditions under which men live and supply their needs do affect their spiritual well-being as well as the physical well-being. It was Jesus' principle to place the laws of physical hunger above the laws of religion as he demonstrated in gathering the wheat on the Sabbath for his hungry disciples. It

was also his practice to sacrifice property for the benefit of personal salvation. We ought the more readily to realize that the possession of spirituality depends upon our right social relationships.

Jesus reminded his disciples of their interdependence. In the gospel of John he says, "I sent you to reap a crop for which you did not toil; other men have toiled and you reap the profit of their toil." We ought to appreciate more fully the benefits we enjoy for which we have not worked. In our places of worship we share the labor of the brickmaker who furnished the walls, the lumberman who made the beams, the glassmaker who furnished the windows, the mill worker who made the metal pieces, the weaver who made the carpets, the electrician who furnished the lights, and the organ maker who created the instrument of music. Many, many others have made their contributions also. In our community life we are indebted to the food producers, distributors, the executives, and the clerks. The great lines of telephone communication have great numbers of people who serve us. The policemen and the firemen and the doctors and the nurses all are ready to serve. And, finally, there is the realm of social ideals, educational development, and spiritual endeavors. We can not begin to enum-

erate our benefactors. "Other men have toiled and you reap the profit of their toil."

The sacrifice of service is a great and beautiful monument which has been builded by the minds and hands of all generations and all peoples for all peoples. It is our duty, though, to see that those who labor for us receive a just return for their labor. Jesus has given us some guiding principles in two of his parables. In the parable of the laborers and the vineyard, we find the master paying all the same wage, though some only worked for a short time. He had a great sympathy for the unemployed for he knew the inward anxiety they experienced. He knew their needs went on even though they were not working and earning. His estimate of a satisfactory wage was based upon the laborer's need. In the parable of the talents Jesus shows us that he expects men to have differing degrees of ability and that he expects from each one a return equal to his ability.

E. Stanley Jones, in combining these two parables, evolves the principle, "To each according to his need and from each according to his ability." Certainly we have not yet achieved this fine relationship with the men and women who toil for us. But it is the mission of the Chris-

tian Church to work for the just and merciful consideration of the working class that they may be saved from exploitation.

Since we have received the benefits of countless millions who have given unstinted service for our welfare, ought we not to consider it our moral duty to

work for those things which will be profitable for the next generation? Let us not be like Ecclesiastes who said, "I turned to despair of all my toil and trouble under the sun for a man who has toiled skilfully and thoughtfully and ably has to leave all his gains to one who has never worked for them." Let

us rather work that we may leave social gains for the next generation. It is the only way to our own personal salvation, and it is the only way to a real social salvation. "Other men have toiled and you reap the profit of their toil." Let us toil that others may reap the benefits of our toil.

The National Preaching Mission

A Twentieth Century Evangelistic Movement

A TWENTIETH century national evangelistic movement which will employ the preaching talents and spiritual powers of the world's foremost religious leaders is to be carried on this Fall by the Federal Council of Churches of Christ in America. It will seek to bring about a reconsecration of individual life to God and reestablish a faith in Christianity as the fundamental basis for curing the ills that oppress society.

Known as the National Preaching Mission, the undertaking promises to be the greatest united venture in religion on the part of the Protestant churches of America in this generation. Bringing over E. Stanley Jones, probably the world's leading active missionary, from India, Muriel Lester, the "Jane Addams" of London, England, Henry Louis Henriod, Executive Secretary of the World's Alliance for International Friendship through the Churches, from Geneva, Switzerland, John S. Whale, President of Chesnut College in Cambridge, and T. Z. Koo, of China, the brilliant interpreter of Christianity to the students of both East and West, the Mission has assembled a group of more than fifty renowned clergymen, laymen and women from many parts of the world as its leaders.

These men and women, arranged in speaking groups, will visit twenty-five major centers of population in America during a period of three months, where they will conduct four-day missions in cooperation with the local Protestant churches and groups. This first phase of the movement begins in central New York State, reaching Albany, Buffalo, Syracuse and Rochester, on September 13, 14, 15 and 16, extends as far west as San Francisco, includes Vancouver, British Columbia, and ends in New York City, on December 6, 7, 8, and 9, with a meeting in Madison Square Garden.

In the intervening weeks, the Mission's caravan will visit Pittsburgh, Kansas City, Detroit, Indianapolis, Atlanta, Birmingham, Louisville, St. Louis, Cleveland, Des Moines, Omaha, Billings, Seattle, Vancouver, Portland (Oregon), San Francisco-Oakland, Los Angeles,

Dallas, Chicago, Washington, D. C., Raleigh, Philadelphia, and Boston.

Each four-day Mission in these centers will be held either from Sunday through Wednesday or from Thursday through Sunday, and will attempt to reach every group of the Protestant population. There will be meetings for ministers and for women each week-day morning, popular noon-day evangelistic services in a downtown church or theatre, a men's luncheon for one hundred of the most influential lay leaders in the community, a similar luncheon for women, and a luncheon for all office holders in the local churches. In the afternoons, there will be a series of educational seminars; each person attending will study a single subject for three days. These study groups will be open to ministers and laymen. The subjects are: The Christian Message, Using the Bible, Personal Evangelism, The Christian Family, Christianity and Social Problems, Christianity and World Problems. In the late afternoon of each day, there will be a young people's conference. A united mass meeting with music by combined church choirs will be held each week-day evening, culminating in a final giant public assembly in one of the largest auditoriums of the city on Sunday afternoon. When the speakers are not being used before these groups, they will be available for addresses at luncheon clubs, colleges, and universities.

The four-day Missions will provide the impetus for a similar evangelistic program in adjacent cities and communities. This will be the second phase of the movement, during which two and one day Missions will be conducted in the smaller towns under leadership provided by the larger cities.

The third and final phase of the movement will be a series of nation-wide eight day preaching Missions in every local church, large or small, in the country, to be held preferably during November, and following the visit of the speaking team. Thus every pastor and church member in the country will share in this modern religious revival.

Eighteen months have been spent in preparation for the National Preaching Mission by a Committee of Fifteen, headed by William Hiram Foulkes, pastor of the Old First Church of Newark, New Jersey, and Jesse M. Bader, Executive Secretary of the Federal Council's Department of Evangelism. Dr. Bader has visited many church leaders throughout the country but particularly in each of the Preaching Mission cities in behalf of the Mission. In each of the twenty-five centers, a Committee of local Protestant leaders has been set up to direct the program. Dr. Bader will accompany the speaking teams on the three months' tour and Dr. Foulkes will preside at meetings in many of the cities.

A setting-up conference in preparation for the National Preaching Mission will be held at Jenkintown, Pennsylvania, September 8 and 9. Beaver College will be the host of the conference. At this time the speakers who are to be associated with the National Preaching Mission, the members of the National Committee and representatives of the cities to which the Mission will go will be conferring together concerning the final arrangements.

Explaining the "Why" of the National Preaching Mission, the Committee states: "No one who understands either the Christian Gospel or the world in which we live could desire to see the churches be less concerned with social and international problems. We may however well ask ourselves whether we are likely to get much further in making society Christian until we have gone much deeper in cultivating personal relationship with God and personal insight into the meaning of the Christian Gospel. We are discovering now that the social causes to which we are urging men to devote themselves require a moral and spiritual dynamic which the causes do not themselves generate. The strategy of advance for the National Preaching Mission is to strengthen the basic foundations of Christian faith. From such an outcome the richest results will flow for every Christian task."

The Place of Emotion in Religion

By Harvey Jones

IN PAUL'S letter to the Ephesians he sets forth as at least a partial explanation of the appalling state of spiritual darkness and depravity into which the Gentile world had fallen, the fact that it was "past feeling," and he urgently warned his readers of the danger of their lapsing into such a condition.

Whatever may have been the nature of the specific weakness or evil to which the Apostle referred, there can be no question but that he considered the deadening of the feelings, the loss of one's ability to be touched and moved by great impulses, to be a most serious condition leading to tragic results in the spiritual life. It is what Dr. Jowett used to call "the state of emotional bankruptcy."

As we consider the religious conditions and needs of our day, may we not easily recognize something of the need of the warning given to the Ephesians? Is it possible that we are in danger of trying to maintain a religious life from which the emotional element has too largely disappeared? If such is the case, if our religion no longer has the power to grip the souls of men with a mighty moving passion, if it is failing to move them to tears of penitence for sin, or to stir hearts to their depths with a warming sense of the overwhelming love of God, something vital and essential has been lost and must be recovered if Christianity is to win the world, or even if it is to continue to be a spiritual force. As well may we expect life to be maintained in a world from which the heat of the sun's rays has gone, as to expect that Christian life and faith shall remain when the warming radiance of the blessed Gospel of Christ is no longer effective.

We may gratefully recognize the progress that has been made in recent years along many lines in strengthening our position in Christian life and thought. We believe that real advancement has been made in the interpretation of the truths of the Christian religion so that intelligent men may with intellectual honesty accept and believe them. Faith and scientific knowledge no longer need to be regarded as bitter antagonists in a life and death struggle, but may be seen as friends walking hand in hand, each profiting by the findings and experiences of the other.

Again, we may be thankful for the insistence of the present generation that the truths and principles of Christianity must find their practical application in all human relationships and in all the details of life and conduct. If our re-

ligion is not one of life and service it is not Christianity.

But while thankfully recognizing these, and many other elements of strength in present day religious life and thought, it is with deep concern that we find many serious hearts anxiously inquiring, "But what has become of that spiritual passion that has always characterized our religion and by which it has burned its way like a fire into the heart and conscience of the world?" Many are earnestly crying:

"Come Holy Spirit, heavenly Dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

Dear Lord, and shall we ever live
At this poor dying rate?
Our love so faint, so cold to Thee
And thine to us so great!"

We have laid our altar stones and have prepared the sacrifice, but we need the fire to consume the offering.

It is idle to argue that human nature is no longer capable of being moved by emotional influences as in other days, and that it is only the coldly intellectual or practical appeals that can be used effectively. The fact is that while we have been persuading ourselves that people are no longer moved by their feelings, and that the emotions play little part in men's actions and decisions, other forces, many of them decidedly antagonistic to Christianity, have been most zealous in using the emotional approach in most effective ways.

One need only watch the extravagant display in a military parade—the colorful paraphernalia, the martial music, the very air filled with the excitement of the occasion—to see how thoroughly the war-makers understand the importance of an appeal to the emotions. Watch the expressions on the faces of the young as they catch the military spirit—their flushed cheeks and gleaming eyes are evidences of their tingling blood and aroused enthusiasms. War comes not by appealing to men's reason, but by capturing their passions and emotions—that is the true explanation of the grip of the war spirit on the world.

Many are discouraged by the great spread of the communist movement in the world. Without raising the question of the merits or the dangers of this movement, it is easy to see that its power lies in its ability to grip the imagination of its followers and to stir them to a profound devotion to its cause. Stanley Jones tells of two Communist girls who

lived in New York; one worked during the day, the other at night. They decided that they should have only one street dress between them, so that they could save that much more money for the Communist cause. How can a cold, unfeeling religion hope to make any headway against devotion like that?

And now comes the shocking disclosures of the latest delusion—the strange weird operations of the so-called Black Legion. Making due allowance for newspaper exaggeration, we see here the results of allowing the emotional impulses to find their outlet in these wild, fanatical movements rather than in the wholesome, uplifting influence of a great gospel of love and power.

If Christianity is to win the world, it must recapture the hearts and the feelings of men which, because we foolishly thought people were no longer moved by emotion, have been surrendered to other influences.

In pleading for a proper recognition of the place of the emotional element in our religion, we are not encouraging fanaticism but rather what should be the most effective remedy for fanaticism, the sane, normal expression of a high and holy enthusiasm. Neither are we encouraging any artificial, "worked-up" methods of producing emotional reaction, because our religion, in its very nature, makes a profound appeal to the deepest depths of human emotion, if it is allowed to make that appeal without the artificial restraints of a false respectability.

The great words of our gospel are words of feeling: love, joy, peace, reverence, wonder, amazement, praise. The Old Testament moves our souls with awe with its revelation of the majesty and power of Jehovah, and we are lifted into the heavenly places in the ecstatic outbursts of praise of the Psalmist. The lips of the prophets are touched with coals from the altar and their words become living fire. The New Testament begins with the Song of the Angels and ends with the Hallelujah Chorus of the redeemed hosts, and, from beginning to end, we catch the spirit of a church moved with a mighty passion of religious fervor.

For their heart-melting, God-inspired passion there can be no substitute. We must not seek emotional experience as an end in itself, but as an effective force to impel us to noble deeds and sacrificial service, it is indispensable.

Gonic, New Hampshire.

Glacier Park and Beyond

Along the Way to Seattle and Portland

(Continued from last issue)

ST. Mary, which is little more than a store, a filling station, a cafe and a cabin camp, is on a beautiful lake of the same name. It marks the eastern approach to the new highway which bisects Glacier National Park through Logan Pass. Not desiring to drive directly through the Park, we decided to go on north, around Lower St. Mary Lake, to Many Glacier, where we proposed to spend the night if accommodations for folks of our estate were available.

On arriving at Many Glacier, we found that every prospect pleased. The grandeur of the mountain scenery, in the very heart of the Park, is indescribable. And nestled in among the giant peaks is an altogether admirable camp or village of modernly equipped cabins which may be had at reasonable rates. Quickly we were satisfactorily located, and since a few hours of daylight remained, we all set forth on one of the many alluring trails that beckon. It led over dashing streams, past leaping cataracts, round emerald lakes, and through forest twilight, and always in view of the glacier-cleft mountains that hemmed us in.

WE SURRENDER WITH DISCRETION

Creek beds in Glacier Park are a delight to lovers of color. Through crystal-clear water gleam a wealth of small and variegated rocks that present all the colors of the rainbow. At one of the lakes we paused enraptured at the perfect reflection of the surrounding scene. Entrancingly mirrored in its sheltered waters were not only the graceful trees that bordered its shore, but the overhanging peaks, even to the rifts of snow that marked their heights. Above the noise of the hurtling cataracts, we sensed as we proceeded the undertone of a deeper roar from a distance. Our "second hearing" proved authentic, for after a while our trail brought us to Red Rock Falls, where a torrent of water pours over a sheer wall of rock.

But in these halting, hesitating words we are conscious that we are just marking time. We are but playing around the fringe of a characterization of this Park of many marvels. We really should plunge in, but how we dread it! All along we have realized that we had this description ahead of us, and now that we have come to it, all our adequate adjectives have simply "petered out." Both vocabulary and dictionary fail us. With discretion we surrender, conceding that

we are undone in the presence of such grandeur.

OUR IMAGINATION PROVED FEEBLE

Occasionally, as a passenger on the Great Northern, we had skirted the southern boundary of Glacier Park, and had tried to imagine what it offered in mountain scenery that would further impress one who from his youth up had known his mountains. How feeble our power of imagination had proved! We shall not even try to describe or portray what we saw. As a general characterization, we "rest the case" with the following words of some one who had the temerity to make a try at it:

"In 'The Land of Shining Mountains,' ice, like a giant sculptor, scooped out great valleys, and then smoothed them into beautiful curves, hemming them in with huge peaks—Rocky Mountains done in Grand Canyon colors, rising to heights of more than ten thousand feet. Here prehistoric grinding, gouging ice masses have released their utmost fury and genius. Three-score spectacular descendants of these ago-old glacial monsters still live—held securely in hollows of the peaks which their ancestors created. Hundreds of lakes, frosty-emerald in beauty, adorn wild valleys like priceless jewels. Great mammoth rock walls rise vertically to the heavens. Dense, primeval forests, with their jagged tops darkly etched high against the sky, ably mimic the towering mountains. Boundaries of the Park enclose nearly a million acres of the noblest scenery in all America—Nature's astounding, colossal gesture."

Think of the pleasure of being cradled for the night in such a setting, lighted to our cabin couches by a radiant moon which glorified the mountain peaks that encompassed us round about!

Glacier Park is really an international boundary park, though the smaller section lying across the line is known as Waterton National Park, featured by the Waterton lakes. This we did not see, but as our girls were keen to set foot in Alberta, we drove to the boundary before starting through the Park. The two customs houses are located away out in the open country several miles from any town. Evidently the officials somewhat feel their isolation, for the very pleasant Canadian in charge followed us about and visited with us quite sociably. His wife was an Illinois girl whose birthday is on the Fourth of July! Chuckling, he said he flew more American flags on

our Independence Day than any Yank in that section.

After an early lunch at St. Mary, we re-entered the Park and set forth on this highway of awe and wonder. "Going-to-the-Sun Highway" it is called, and winds for several miles up and around the glistening waters of Lake St. Mary. Our first stop was at the "Going-to-Sun" Chalets, perched on promontories of rock overlooking the upper end of the lake. These chalets which are played up as a distinctive feature of Glacier National Park, are really glorified cabins or cottages done on the Swiss pattern. They are quite picturesque and attractive, offering modern hotel accommodations for those wishing to take their meals at the rather ritzy cafes and hotels maintained in the Park by the Great Northern Railroad. Not until recently has the latter provided the comfortable cabin camps for the garden variety of tourists, including the families of church paper editors.

Everybody stops of course at the summit of the Logan Pass to survey the commanding mountain panorama. The government maintains a station here for information service, and the Park naturalist in charge was alert to serve, identifying for us the various peaks within our range of view. In conversation with him we learned him to be Mr. Thacker, a veteran educator of Portland, Oregon, and long-time Principal of one of its schools.

It requires fifty-two miles of excellent mountain highway to traverse the Park, of which we found our downward course to be much the larger part. Near the western entrance is Lake McDonald, an alluring recreation resort situated on the lake of that name, the largest body of water in the Park. Here we stopped for a few parting views of these enthralling vistas of mountain majesty.

ENTHUSIASTS FOR GLACIER PARK

Except for our brief sojourn at Many Glacier, ours was but a running view of this matchless Park. For those able to spend some time within its borders it offers varied recreation. There are many trails over which one may ride one of the eight hundred horses available for trips up to the glaciers, or to other points of interest. There is splendid fishing in lakes and streams, there is boating for the nautical, wild animal life and flora to intrigue the naturalists (we saw a half dozen bears, including twin cubs, on our ride through), and plenty of climbing for ambitious Alpineers. However desirable

it would be to tarry at one's leisure, the scenic wonders of the Park are open to those who must "drive on," and amply justify taking the longer route to include them. As readers may have gathered by this time, the Woodwards are enthusiasts for Glacier National Park.

We left the Park confines at Belton, where is located the Glacier Park Museum, about six o'clock in the afternoon. We say "afternoon," for at this northern latitude, daylight lingers long. Southward through Kalispell we drove, and soon reached the north end of Flathead Lake, "a mystic, alluring mirror framed in sublime beauty by the Mission and Cabinet Mountains," driving for many miles—the length of its western border—over and around the heavily wooded heights that surround it.

OUR CABIN "ACROST" THE BRIDGE

As evening finally approached, our thoughts turned strongly toward cabins and we began "to seek for a sign." Polson, at the southern tip of the Lake, bade fair to be our haven, and from the roadside advertising we surmised that there were two main and competing camps, at opposite sides of town. The name of Lakeview Tourist Camp, on the side of our approach, sounded well as we had promised the girls we would seek a cabin by the lake. Moreover, it "invited comparison." Its rival, American Camp, proclaimed that it was "acrost the bridge."

At early twilight we turned in at Lakeview Camp, and found it well named, though not so close to the water as might be desired. No double cabin was available—and but two singles were left. At least two of us were "sold," but a difference of opinion—just one of those things en route—had arisen between the daughters as to the camps, and one held out for a look "acrost" the bridge. He who hesitates in picking cabins is lost—sometimes. Should we take the good cabins at Lakeview, or drive across town on a search for better ones at the American Camp, running the risk of losing these if we should return to them? After a family parley, with the lady of the Camp listening in, it was decided to take a chance. There is no point to this rehearsal, except that it illustrates quite well the intriguing pastime in which tourists indulge in finding nightly lodging along the road. Just as too many cooks spoil the broth, too many cabin inspectors delay a decision. On this occasion, the American Camp proved superior to its ability to spell, and all came to agreement on a cabin down by the lakeside. And withal we had a sense of virtue in having reached a decision by the Friendly but longer method of conference, and accommodation of differing viewpoints!

MIXING FOLKS WITH SCENERY

We had an exhilarating ride on south next morning down Mission Valley, with the Mission Mountains bordering our highway on the near left. At Missoula, sometimes known as Montana's Garden City, we stopped to call upon the Hon. and Mrs. M. R. Marshall, at their country home on Bitter Root Road. He was Catherine Woodward's favorite high school teacher in the old home town of Remington, Indiana, whom she has ever remembered with appreciation for the stimulus he gave her and her associates. Many years ago he and his wife moved to Missoula and have had an active and influential part in its civic life. We received a hearty greeting from them, and after teacher and pupil had talked over old times and old friends, and had looked over the more or less ancient group pictures that illustrated them, we were taken for a drive around and over Missoula, seat of the State University. Both countryside and city are very attractive and justify its suggestive name as given above. In the course of our drive, we passed the old home of the late Joseph M. Dixon, one-time Governor and United States Senator, who was a North Carolina Quaker and a graduate of Earlham College. And so we were on our way again, having featured our journey with another personal and pleasant contact, and mixing folks with scenery. It's a fine combination.

THROUGH IDAHO'S MINING REGION

From Missoula we struck almost due west again. In general, in addition to its major scenic attractions, this intermountain region is well covered with national forests and Indian reservations. How generous Uncle Sam had been in allotting to "Lo, the poor Indian" vast areas so rich in magnificent scenery! More particularly, on this afternoon we drove over the Coeur d'Alene Mountains into the State Preserve of William E. Borah, and through the heart of Idaho's silver and lead mining region, of which the towns of Wallace and Kellogg are centers.

The entire afternoon took us over spiral mountain roads so characteristic of the mountain areas. This feature was emphasized toward evening as we twisted and turned, and ascended and descended, as we drew nearer the city of Coeur d'Alene, known as the metropolis of the Idaho Panhandle and hub of the highways in Northern Idaho. For some miles of driving we skirted Lake Coeur d'Alene, generally riding high above it, but sometimes swooping down in the fond but vain hope of reaching it, only to find ourselves again on the incline.

BIVOUACKING ON SILVER BEACH

At long last we did get down to its surface, and thereby hangs another of

our very pleasant experiences. We are informed that this lake has been rated by the National Geographic Society as the fifth most beautiful lake in the world. While we are at a loss to know how the Society or anybody can thus rate lakes or other natural attractions, we have no disposition to question this judgment of Coeur d'Alene Lake which is indeed one of nature's water gems. It was now cabin-seeking time, and "just as the sun went down" we drove up to a tree-covered camp of lovely cabins, the *ultima thule* of a tourist's dream, located on Silver Beach, out a way from the town. There was no argument this time. With one accord we breathed a prayer of thanksgiving and proceeded to make ourselves at home. Brilliant as was the night beside the moon-lit lake, the gentle breezes from across the shimmering water made our bonfire a thing of comfort as well as utility as we sat on a log before its cheerful blaze and toasted marshmallows. We shall long remember our evening bivouac beside the softly lapping waters of Coeur d'Alene Lake.

CALLING ON COUSIN VIRGIL

An hour's ride in the morning brought us to Spokane, the gateway to a long drive across the State of Washington. Not many miles out from Spokane, we left our through highway for a little side trip to Cheney, to look up a rather elderly cousin, Virgil Morgan, who settled on a farm near there many years ago, and whom I had not seen since I was a little tike. We found his farm home as directed, and I barged in on him as he tinkered in his tool shed, briskly announcing myself as his cousin. "Maybe you are," he replied, eyeing me skeptically. It looked for a minute as if references would be required, but when I mentioned the name of my father, his uncle, that proved a happy talisman, for he promptly called my name in pleased surprise. A long-deferred and pleasant little visit with him and his wife ensued. Now and then some one had sent him a few copies of THE AMERICAN FRIEND. With engaging frankness, a family characteristic, my long-lost relative said he liked some of the general articles in the paper but didn't think much of the editorials. I assured him that some of my regular readers feel much the same way.

The drive across eastern Washington is supposed to be dry and uninteresting. Dry it certainly is, but it does not fail of interest, if the weather is not too hot. Even that part which seems little more than rolling plains of sagebrush has its charm—if not too long continued.

A CABIN IN THE COLUMBIA GORGE

We had rather expected to make Ellensburg before we called it a day, but on finding some very attractive cabins on the banks of the mighty Columbia,

we said, thus far and no farther. It was the noble river, however, and its great gorge, spanned by a bridge upwards of a half mile in length, that held us. Nevertheless the cabins at the sign of the big windmill on the west side of the river at Vantage are entitled to honorable mention as offering individuality as well as comfort and convenience. Our cabin was newly built and the pungent smell of its fresh timber gave one the impression of being in a cedar hope chest. Moreover, the open doorway between the two rooms was artistically arched and little corner cupboards and built-in shelves had been cleverly contrived, so that it was not just another cabin—it had personality. The camp is owned and managed by a very pleasant and energetic young couple who had been married just a year. It was evident that some of their "love in a cottage" enthusiasm is being incorporated in their cabins. Here's to them and their success.

In the twilight glow which follows sunset, we walked out on the stately, arching bridge to gaze entranced at the scene provided by this monarch among rivers. Uncounted milleniums have been required to provide it, as the river has persistently cut its current through stoutly resisting rock. The softly shading colors of blue and rose which marked the river vistas limned another unforgettable picture on the walls of memory.

IN GINKO PETRIFIED FOREST

Because there is not even a road sign to point it out—the Park management says it is not yet ready for a stream of tourists—most people who come this way are doubtless oblivious of a unique attraction which marks the barren heights two or three miles west of Vantage. It is the Ginko Petrified Forest. It is not a standing exhibit of a sepulchral forest as our girls had anticipated, but an underground forest of the hills which is gradually being excavated to uncover a great variety of petrified trees—hardwoods and conifers. The Forest gets its name from the fact that it contains the only petrified specimens of Ginko, a sacred Oriental tree—mute evidence that in the glacial ages of a dim past "the twain" of East and West did meet.

These trees lie in the hill at a sharp pitch, and the program of the excavators is to uncover the end near the surface and dig a rock-walled pit about it, which is covered with a heavy wire grating. The specimen is thus clearly exposed to the gaze of the observer, and at the same time is protected from the spoliation of souvenir-hunting tourists. Guided by a C. C. C. Italo-American lad from Hoboken, who was sociably inclined in his comparative isolation, we wandered over this cemetery of the trees, gazing upon the "mummies" of Ginkos, Douglas Firs, Cedars, Elms, Butternuts, Bays, Maples,

and others. Douglas Firs predominate, one noble specimen of which must be five feet in diameter.

OVER SNOQUALMIE TO SEATTLE

Not long after leaving this city of buried trees, we were riding through the dense, living forests of the Cascade Mountains. We crossed over the easy Snoqualmie Pass, lunched at Rhea's Cafe in Snoqualmie, which we mention as a kindly tip to other tourists who may "pass this way but once," stopped to gaze upon the beauty of lofty Snoqualmie Falls, and were off on the last lap of our trek to Seattle.

W. C. W.

A COMBINATION SUMMER TRIP CONCLUDED

An extended western trip that combined recreation and service was concluded August 25 when the Editor and his wife and youngest daughter arrived home in Richmond. As already chronicled in these pages, the Woodwards, stopping over a Sunday with Minneapolis Friends en route, attended the Northwest Young Friends Conference at Quaker Cove on Puget Sound the first week in July. The rest of the month was spent at the old home at Newberg, Oregon, during which time service was had on successive Sundays in First Friends Church in Portland and in the meeting at Newberg.

On Sunday, August 2, the Editor spoke

MISSIONARY DATA FOLDER ANNOUNCED

The Mission Board has ready for distribution, a folder of missionary data which is of an appropriate size to be carried in a hand bag or pocket. It is bound in Quaker grey leatherette cover and contains sixteen pages giving the following information: Officers and Executive Committee of the Board; directory of the Woman's Missionary Union; names and addresses of all missionaries; Friends mission fields, giving the type of work done and the number of workers on each field; birthdays of our missionaries; missionaries' children and their birthdays; the main activities of each missionary.

The price of this folder is five cents each or when ordered in quantities of ten or more, three and one-half cents each. Missionary societies, other organizations, and individuals may sell these at five cents, using the profit gained for their own purpose. Inasmuch as the Board has had only one thousand of these printed, it would be glad to have the different societies place their orders as early as possible so that if a second printing is necessary it can be made while the printer still holds the type. Send your orders directly to the Mission Board, 101 South Eighth Street, Richmond, Indiana.

in the meeting at Berkeley, California. On the following Wednesday evening he attended Pasadena Monthly Meeting, which he addressed at the conclusion of the business. The next Sunday found the visiting Friends at Whittier, when Walter Woodward spoke at the morning meeting. On Monday evening he talked to a large group of interested Friends there on some of the larger and significant trends in world-wide Quakerism.

In addition to the public service on the trip there was much of fellowship and personal conference that was greatly appreciated by the visitors and which we trust was mutually helpful.

The return trip was made by way of Tucson, Arizona, where we left our middle daughter, Mary Ellen, to enter the State University the middle of September, in the hope that the climate there will be beneficial.

Inasmuch as readers have manifested a lively interest in our summer travelogues, we shall endeavor to continue them, rounding out more leisurely the rather strenuous schedule above indicated.

SALUTES "THE CITY OF MANY WATERS"

Dear Editor:

I have read more than once with very great interest your article, "In the City of Many Waters," published in the August 6th number of THE AMERICAN FRIEND. As I read I lived over again the happy years of our stay in Minneapolis. And over and over in thought, those precious years come back to me. My husband, Charles W. Coffin, and I were married at Bloomington, Indiana, in the lovely month of June. We left at once for Minneapolis where a position in a certain book store awaited Charles. The beautiful "City of Many Waters" was our home for nineteen years. We loved Minneapolis—the Mississippi river flowing through the city, the majestic Falls, as they were at that time, and the wonderful lakes so perfectly described by you. And how we loved Minnehaha Falls! During our nineteen years' residence in the northland we never knew of a shortage of water rushing over the precipice. More than once, too, we went down into the ravine, crossed the stream and followed the little path up and up until we stood behind the cataract and listened to the roaring, splashing music of the Falls.

We left Minneapolis in 1895 for Spencer, Iowa, where we assumed pastoral duties. I salute wholeheartedly "The City of Many Waters."

EMMA F. COFFIN.

Whittier, California.

Pendle Hill and Back

A Quaker Trek East

FOR those who have become accustomed to visiting Pendle Hill for conference and study there would perhaps be no particular thrill in receiving another invitation. But for me, who before this summer was one of the uninitiated, it was a distinct pleasure to receive an announcement of a conference sponsored by the Commission on Friendly Training of the Five Years Meeting to be held at Pendle Hill and an invitation for me to attend, with others from the Middle West.

A short trip from Plainfield to Dublin, Indiana, brought me in touch with Frank and Lucile Guyatt whose shining Ford V8 became our means of transportation for the rest of the journey. A short stop at Richmond to pick up Errol T. Elliott, our official guide, and our passenger list was complete. We soon discovered that our guide had prepared in advance to make our trip entertaining and educational. There were puzzling questions to answer, interesting problems to solve, and thrilling games to play. We discovered, for example, and are prepared to make official report on, just how many white horses are to be found along a certain highway across the State of Ohio. There may be some, of course, who will question the value of such statistics, but the value to us was the fun we had in obtaining them.

Of great educational interest was our overnight stop at the Westmoreland Government Homestead Rehabilitation Project in the mining section of western Pennsylvania, near Mt. Pleasant. Two hundred and fifty beautiful new homes scattered over the rolling green hills make a fine setting for an experiment in rehabilitation for people who are really needy and really worthy. Boys and girls have room to play and room to grow, and men and women have opportunity to think and plan, and achieve together, for almost the entire program of the community is organized under the cooperative method. Most interesting to us was the fact that two Friends families are there actively engaged in the leadership of this work for the government. David W. Day, formerly of Western Yearly Meeting, is in charge of the whole project, while associated with him in the community is William Bierly of Iowa. They, with their families, gave us a very cordial welcome and an overnight's entertainment which we shall not soon forget. Others journeying from Chicago and Wilmington to Pendle Hill joined us for the night at Westmoreland, and early the next morning after a refreshing thunder storm, we started again

across the picturesque Allegheny Mountains toward Philadelphia.

I suppose an automobile journey of any distance never has been taken without a few distressing detours and bumpy roads, but with Frank Guyatt at the wheel, and his good car to carry us along, we surmounted all our difficulties and about the time the sun was setting we arrived at Pendle Hill.

First impressions are often lasting impressions, and some of us had never seen Pendle Hill before. Green, fertile fields, beautiful rolling hills, huge inviting shade trees, and thrifty homes along the last few miles of the way had prepared us somewhat for the lovely natural environment in which Pendle Hill is situated. Its beautiful setting we saw as we arrived, but very soon we discovered that there was something more than setting. When Joseph Platt, the Dean, with his cordial smile and friendly welcome made himself known and invited us in to eat, we immediately began to feel at home. A home it is; a school it is; and yet, we discovered, as the days went by, it is something more. It is a place with an atmosphere, almost with a personality, that gives one a feeling of serenity and peace, and at the same time thrills one with a challenge—the challenge of the high calling of God in Christ Jesus.

There will be others to tell the story of the Conference, no doubt. Under the inspiring leadership of Raymond Binford and others, and in fellowship with Friends from all over the eastern part of the United States, the days went by rapidly. Many topics relating to the opportunities and leadership of Friends Meetings were helpfully discussed. Visits were made to Westtown School, Haverford College, and points of historic interest in and about Philadelphia. Sunday, or First Day, was a day of real inspiration. Those of us attending the Conference divided into small groups and went to Friends Meetings in several different places. It was my privilege to go to Middletown Meeting, some distance out of Media, and as a western Friend, used to a more or less programmed meeting, I felt in an unusual way the beauty and impressiveness of this deeply spiritual unprogrammed Quaker Meeting.

Our return trip from Philadelphia to Indiana was made by way of Washington, D. C. We all felt that our party was exceedingly fortunate when Lucile Guyatt asked another member of the Conference to join our passenger list on that first section of our journey. Sina Stanton, a member of Baltimore Yearly

Meeting, lives near Washington, and after our trip from Philadelphia, she gave us a most interesting and educative bird's-eye view of the important places in that great city, after which she invited us to spend the night in her home. Gratefully we acknowledged the pleasure it had given us to have her company and her expert guidance, as well as the entertainment in her home, and early the next morning bade farewell to her and her genial husband, and started westward once more.

Across the Shenandoah and the Allegheny Mountains we came, stopping for a short visit at Arthurdale, near Reedsville, West Virginia. Arthurdale is another Government Homestead Project sponsored especially by Mrs. Franklin Roosevelt. Here again we discovered Friends in positions of leadership. We met Anne Coppock Houghton, daughter of Homer Coppock, who with her husband, is actively engaged in the work there. It was my pleasure also to meet a former friend from New York, William Simkin, who is assisting with the work in a very enterprising furniture factory which is run on a Cooperative basis.

The concluding portion of our journey was no less interesting than the beginning. The last night out we stayed at Barnesville, Ohio. No one in the party had had the privilege before of visiting the Friends Boarding School there. We were made to feel very welcome by Gilbert and Rachel E. Thomas, the Superintendents of this School, from whom we learned something of the fine work that has been accomplished at that school. Next year Barnesville will celebrate the one hundredth anniversary of the founding of the school, and the goal for this coming year is to have an enrollment of one hundred students.

Westward again through Ohio and into Indiana, and we were home once more, having thoroughly enjoyed a friendly trip with a friendly party to the friendly City of Brotherly Love.

R. FURNAS TRUEBLOOD.

Plainfield, Indiana.

CONTINUATION COMMITTEE ANNOUNCEMENT

Interested Friends are invited to the third quarterly session of the Continuation Committee of the Three Pacifist Sects, which will review the question of peace-time service and alternative war service. The session opens 5 p. m., Friday, September 18, and will include supper, an evening session and a closing session from 8 a. m. till 12, noon, on Saturday the 19th. Guests are invited to spend the night at Bethany Biblical Seminary, 3435 West Van Buren Street, Chicago, Illinois, where all the sessions will be held.

Wilmington Yearly Meeting

Problems Faced with Hope and Courage

AUGUST 17 to 23 saw the gathering of Friends from all parts of Wilmington Yearly Meeting for the forty-fifth annual session held in the auditorium on the beautiful campus of Wilmington College. There was real fellowship in meeting and greeting the representatives from the various Quarterly Meetings and in visiting with Friends from other sections of the country. Through the splendid contributions made by the many ministers and Friends present from other Yearly Meetings, we realized anew that Friends do have a message for the world today and that there are open to us in new and untried fields opportunities for better and broader work.

Every year a delegation from Friendsville Quarterly Meeting, Tennessee, takes the "mountain trail" to Wilmington where the Yearly Meeting greets them with open arms. These clear-thinking men and women added much of pleasure and helpfulness by their attendance this year. In the delegation of twenty-three were J. Edward and Daisy Ransome and their daughter, Sophia; Fred McMillin; William F., Vida and Anna Belle Pribenow; Bruce and Margaret Roberts; Cate McReynolds; Elizabeth Beals; J. Frank Peters; Elbert and Grace Coggins; and others whose names I cannot give.

The meeting on Ministry and Oversight held two sessions on Monday, in which the proper atmosphere for the following days was created. A. Ward Applegate and Russell E. Rees, pastors, respectively, of the Wilmington, Ohio, and the Union Street, Kokomo, Indiana, Meetings, brought spiritual and helpful messages to this group.

In the opening session on Tuesday, greetings were read from Isaac T. Johnson and his wife, who are sojourning at Lake Placid, New York, where they are both gaining in health and strength. Return greetings were sent to them by the Yearly Meeting, and in the absence of Isaac T. Johnson, Jane M. Carey was named to sit at the head of the meeting. A. Ward Applegate, recently returned from Cuba, brought a message from Emma P. Martinez, our missionary, and another from a group of Cuban young Friends in which they expressed their love and good wishes for our annual Meeting. Later in the week, a message of love and appreciation was sent through Anna C. Stinson to Ellen C. Wright, whose long life of service among us has been a true benediction.

The following persons were appointed to serve the Meeting as Clerks for the

coming year: Wendell G. Farr, Presiding Clerk; Ruth K. Peterson, Recording Clerk; Elizabeth Beals, Reading Clerk; George Hartman, Announcing Clerk.

As the epistles from the various Yearly Meetings were read to us we sensed the bond of Christian love and sympathy which united the members of our Society in our search to know and to execute God's purpose in this world. In the absence of a message from China, Friends united in silent prayer in behalf of the Yearly Meeting there.

Helpful messages were brought throughout the week by the persons who composed the formal roster of Yearly Meeting speakers: A. Ward Applegate; Dr. Alexander C. Purdy of the Hartford Theological Seminary, Hartford, Connecticut, who gave several addresses among which were those on "Why Dictatorships?" and "The Spiritual Message of Quakerism"; Milton H. Hadley, pastor of the Chicago Meeting; Russell E. Rees who spoke effectively on "Objectives for the Church School" in the session on Religious Education and on public morals in an address on "A Visitor from Mars"; and Leslie D. Shaffer and Alfred H. Cope who, in various capacities, are engaged in furthering the work of the American Friends Service Committee.

Raymond E. Mendenhall, Westerville, Ohio, introduced Dr. Howard E. Hamlin, formerly Assistant Professor of Physiology at Ohio State University, the author of a recent book on the physical effect of the use of alcohol, who spoke to us with authority concerning the dangers of intemperance.

Errol T. Elliot, Promotional Director of the Five Years Meeting, outlined the relationship that exists between the individual meetings and the Five Years Meeting and told of plans for conferences to be held this Fall in the separate Yearly Meetings with the Five Years Meeting cooperating by furnishing speakers and leaders.

Leslie D. Shaffer led the discussion which followed the giving of the Friends World Conference report and sketched the objectives which underlay the calling of that Conference to be held in the

Philadelphia area, September, 1937. In stressing attainment of the goal of the Conference, "a clearer vision of the Kingdom of God," he urged upon Friends the importance of diligent pre-Conference study and reading.

Alfred H. Cope, Secretary of the Midwest Institute of International Relations, described the newly established Quaker Service Center at Chicago.

The Tuesday and Wednesday evening sessions were of particular interest. On the former night occurred the finals in a series of Temperance Speaking Contests sponsored by the Woman's Missionary Union. Ada Whetstone of the Xenia Meeting, the winning contestant, received ten dollars as her reward. The next night, given over to the activities of the Peace and Service Committee, Channing Pollock's play, "The Enemy," directed by Helen McCoy and staged by the Wilmington Community Players, was effectively presented to a large audience.

Missionary Day started with a missionary breakfast on Thursday morning, held in the basement of the meeting-house. Rebecca Farquhar McQuiston, formerly a resident of Cairo, Egypt, spoke of her family's experiences in that country. Her talk was preceded by a Mexican song, a duet presented by Douglas and Rebecca Parker, former missionaries to Mexico. The missionary address in the afternoon was given by A. Ward Applegate who in his talk on "Friends in Cuba" described the fifteen-day trip made by him and Merle L. Davis, Administrative Secretary of the Five Years Meeting Board of Missions, to the Quaker schools and meetings of Cuba.

On Friday afternoon occurred the summer commencement program of Wilmington College, at which time forty-six degrees were conferred. The address on this occasion was made by Alexander C. Purdy who talked on "Things Old and New." The program for the rest of that day was devoted to young Friends who especially enjoyed the messages brought to them in the evening by volunteer workers serving this summer under the Emergency Peace Campaign.

On Yearly Meeting Sunday, the closing day of the sessions, Alexander C. Purdy spoke in the morning meeting for worship on "Is There Hope for Humanity?" and Milton H. Hadley talked in the afternoon on "I Love Life."

As the week drew to a close we looked back with appreciation on the activities with which it had been filled: interesting business sessions, stirring messages in spoken word and song, and quiet periods of significant worship. With faith and courage we face the problems of another year, trusting Him who said, "Be of good cheer, I have overcome the world."

MYRTA R. MILLS.

Wilmington, Ohio.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

Western Yearly Meeting

Friends are Moved from Self to Service

THE seventy-ninth annual assembly of Western Yearly Meeting convened at Plainfield, Indiana, August 18 to 23. A very good attendance gave the business an encouraging impetus. We were greatly favored this year in the presence of two Friends from opposite shores whose ministry has been the highlight of our sessions. From Berkeley, California, one of our own sons returned to lead our devotional half-hours—Merrill M. Coffin, native of Bloomington and for five years a missionary in India. Forty-one years ago a young man came to Western Yearly Meeting in the interests of the newly-launched AMERICAN FRIEND. That young man returned this year, with all the accumulated wealth of maturity, to deliver six addresses—Rufus M. Jones, Quaker-at-large.

For three years we have been without the helpful advice and coordinating services of a General Superintendent. In accordance with action taken at last Yearly Meeting, the Executive Committee has fulfilled its instructions and, at our first session, formally presented our new Superintendent, Frederic E. Carter of Oskaloosa, Iowa. His vigorous, kindly personality has won our confidence and we bespeak the prayerful cooperation of our membership in behalf of common loyalties.

In addition to the Friends named, other visitors were: Homer G. Biddlecum, Charlottesville, Chester B. McKean, Frank and Lucile Guyatt, Errol T. Elliott, Merle and Carrie Davis, Howard W. Cope, Stanley Carey and Zeno Doan—all of Indiana Yearly Meeting; Chester Hadley, General Superintendent of Oregon Yearly Meeting, and his wife; Everett and Marie Chapman, Collins, New York, the former bringing inspiring messages in song; J. Franklin Brown and Frances Brown of New York, General Conference; Leslie D. Shaffer, Philadelphia; Everett Cattell, Cleveland, Ohio; Inez Beebe Perisho, North Carolina. Other Friends recognized during the sessions paid us short but much appreciated visits. Our exchange of epistles with other yearly meetings was especially cheering this year. Though the custom is one which easily may become dulled by routine and lack of imagination, there is always a sense of strengthened ties of fellowship with our widely scattered family and we feel drawn anew to those whom, though having not seen, we love.

Those serving the Meeting efficiently at the Clerks' table were: Albert L. Copeland, Presiding; Homer J. Coppock, Recording; Lilith Farlow and Rachel

Beyond symbolic rites I see

How heaven o'er earth is bent;
How nature is God's seamless robe,
And life His sacrament.

* * *

Give me the baptism of love:

The purging flame divine;
Give me the inward Eucharist:
Christ's living Bread and Wine.

MAX I. REICH.

Johnson, Reading; Orval Cox, Announcing.

When the chief events in the life of a man, a group or a nation are compressed into a word picture and re-enacted, we call it drama. During one week our Yearly Meeting reviews and previews the fifty-one preceding and succeeding weeks of the year. Our nine departments of work report the progress made by the eighty-six local meetings in all their activities and look to new goals for the year to come. Stimulus is received through information and inspiration gained from tabulated reports and scheduled speakers.

Homer G. Biddlecum challenged Christian people to give more honest thought and effort to the cause of Prohibition, reminding us that present unsavory conditions are due to our own negligence. The Stewardship Committee held a cafeteria supper and presented its report and program at the Wednesday evening session. Awards were made in the poster contest and the address was given by Merrill Coffin.

A missionary breakfast on Thursday, with Merrill Coffin as speaker initiated the activities of a busy day. Missionary day was no exception this year to the customary high peak in interest and numbers. The annual meeting of the Women's Missionary Union, always active in the territory of its origin, enlarged both time and place of meeting. A ninety-minute program was presented in the main auditorium to more than five hundred persons, the largest group yet privileged to attend. Mrs. Mina Malek, President of Jennings' Seminary for Girls (Methodist) at Aurora, Illinois, a former missionary and for three years a prisoner of war, gave a most fascinating description of African geography, customs and problems.

The report of the American Friends Board of Mission's work among eight nationalities was given on Thursday afternoon. Merle L. Davis presented news flashes from all our fields and made an earnest plea for a more adequately supported ministry as part of our mission program and a more consistent prac-

tice of the Greatest Commandment. Rufus M. Jones gave his first address at this session on "A Visit To Our Fields." In a rapid review of two centuries of Christian history he contrasted the picture of 1936 against that background and showed the imperative need for an expression of Christian life that is so spontaneous and persuasive that no law can effectively prevent its transmission. "As ye go, preach." Mildred E. White, who is returning soon to Palestine to resume her work at Ram Allah, was present at this session.

About seventy-five persons attended a cafeteria supper for peace and A. F. S. C. workers, past and present. Robert W. Balderston introduced Dr. N. E. Byers of Bluffton College, Ohio, a representative of the Mennonite Church; and Professors L. W. Shultz and C. Ray Keim of North Manchester College, Indiana, representatives of the Church of the Brethren. The report of the Peace Committee was given at the Thursday evening session. Leslie D. Shaffer, Executive Secretary of the World Conference Committee, spoke briefly of the plans and program anticipated by the gathering in 1937. Alfred Cope announced the opening of an A. F. S. C. office in Chicago and described its particular field of action. Rufus Jones gave a sketch of the history and accomplishments of the Service Committee and recommended its purposes and methods as being much needed and effective testimony against war.

The reports on State of Society and Statistics show that we have had gains that are very encouraging—and losses that are not so encouraging. We have been challenged by the necessity for facing a net loss in membership again. Are we more concerned about maintaining our status or extending our spiritual borders? The Religious Education Committee made its annual awards to Bible Schools for maintaining a 100 per cent standard. The winning essay on Friends' Characters was read by Betty June Cummings of Walnut Chapel, who had selected the life of William Penn. She received a Bible as the award.

Rufus Jones spoke of the need for "sizzling souls" to combat the ominous drift of our civilization toward secularism. He emphasized the importance of the children of this generation and the responsibility we bear for the spiritualization of our rural neighborhoods. For the third time the Yearly Meeting witnessed a procedure which carries immense significance for the future. The Junior Yearly Meeting paid its annual, brief visit to the "Big Yearly Meeting."

The Clerks exchanged places and, for a few minutes, the Juniors presided with dignity and efficiency. They were directed this year by Ruth Haworth, assisted by Mary Jordan and Josephine Shaw. Enrollment and attendance increased encouragingly. The stories and songs supplied by Rufus Jones and Merrill Coffin delighted the children.

Young Friends were led in three evening discussion groups by Milton H. Hadley. "What Friends Stand For," and "Friends and the Present," were the topics for two meetings. On the third, Rufus Jones spoke briefly of the need for a joyous sense of adventure, for individuals *counting*, and for kindled lives. The Young Friends session on Friday evening was addressed by Ed Woodard of Bloomingdale, who challenged and inspired us with the message, "Arise, shine; for thy light is come."

The annual reports of Earlham College were presented on Saturday afternoon. President Dennis spoke on the accomplishments, needs and aims of the College. Rufus Jones spoke of the value of Friends' educational institutions and the particular contribution of Earlham. O. Herschel Folger, master of ceremonies at the Earlham supper and reunion, gave us a pleasant demonstration of how much fun can be crowded into an hour, with the maintenance of a fine undertone of serious purpose. A series of humorous three-minute talks covered varied phases of college activities. Rufus Jones added a valiant contribution to the anecdotes and reminiscences. For Walter Woodward's particular benefit, Charles Reeve produced conclusive evidence to show that Earlham College, in its selection of trustees, presidents and professors, and reception of financial aid, is at least 99.44 a Western Yearly Meeting product! E. Kirk McKinney, recent candidate for governor, spoke on "How Earlham Prepares Men for Politics."

The Literature Department observed its first birthday on Saturday evening with an encouraging increase in reports received (all sixteen quarterly meetings reported), number of persons reading and books read. Recognitions were made of those completing specified reading. Books for a Children's Circulating Library have been purchased. Rufus Jones spoke of the value of good literature to the mental and spiritual health of the nation. He gave, also, an interesting account of the part he has been privileged to have in producing much of our Quaker literature of today.

The Meeting for Ministry and Oversight held on Monday was addressed in the afternoon by Bertha E. Day on "How To Support Small Meetings." The evening sermon, by Frederic Carter on "The Challenge of the Ministry," was the beginning of his splendid contributions to this year's work. The eight o'clock de-

votional meetings in the tent were favored by the ministry of Chester Hadley, Merrill Coffin, Homer Biddlecum and Everett Cattell. Only two memorials were read this year: one for Ella Harold, an Elder, of Indianapolis, First Church, and one for Lewis E. Stout, former Evangelistic Superintendent of the Yearly Meeting and greatly beloved minister. The usual worship services on Sunday completed our week. Our music was directed this year by Edith Newlin, daughter-in-law of our veteran head-usher, Everett Newlin. Her arrangement for special music and her cheerful personality added much to the inspiration and enjoyment of the meeting.

It is probable that our sessions have never been held during such intense, persistent, wilting heat. The mercury stood, each day, near or above 100 degrees. Rufus Jones, with his inherited disinclination toward exaggeration, remarked that this could reasonably be called *heat* or high caloric. When we remember that he left a temperature of 48 degrees in Maine and Merrill Coffin the perfect climate of California, that neither spoke less than nine times—Merrill Coffin scored twelve—that they gave of themselves unsparingly on and off schedule, we deeply appreciate their caliber. The heat seemingly sharpened the wits of our Quaker humorists for they outdid themselves in enlivening our otherwise serious considerations. Rufus Jones inadvertently conveyed the impression that he

was eighty-three years old. A few hours later he subtracted ten years. We thought he had discovered the Fountain of Youth—especially when he announced that he had drunk water with iron enough in it to make a crowbar!

The messages of Merrill Coffin and Rufus Jones reminded us again and again that God is in his heaven but that all is *not* right with his world nor ever can be till we choose personally and corporately to build our lives on spiritual foundations and allow them to be directed by the purposes of the Kingdom. Dr. Edward A. Steiner tells an unforgettable story of how he tried vainly, while pastor of a Protestant church that retains belief in the miracle of transubstantiation to effect that miracle despite all the distractions and superficialities of our century. One night he gave food and medical aid to a drunken man. And the miracle happened! We who omit the outward ritual of communion often fail pitifully to realize the basic reality. But over and over we have been refreshed and rejoiced as the miracle has taken place *in us*. Western Yearly Meeting can never be quite the same again. We have been exposed to light and life and truth. We are responsible to the demand made on our lives by increased knowledge and understanding. We trust that we have been *moved* by the Spirit: moved out of ruts of routine and complacency to attitudes of concern and creativity; moved from prejudice to appreciation; from criticism to Christian charity; from inertia and uncertainty to determined effort and faith; from self to service!

ESTHER LITTLE.

PEACE WORK CALENDAR

A Peace Work Calendar for 1936 and 1937, suggesting specific dates on which peace programs may be held and setting forth ideas for aids to the formulation of such programs, has been issued by the newly organized Department of Local Work of the Emergency Peace Campaign, whose purpose is "to enroll every individual possible in the National Peace Enrollment, to organize a peace committee in every club or organization, to build peace units in all churches, schools and similar institutions, and to encourage every individual to join one or more national peace organizations." The calendars, which also contain a helpful bibliography and a list of all the peace agencies in the country may be secured for ten cents from the Department of Local Work at 20 South Twelfth Street, Philadelphia. One peace map, showing the location of the various peace organizations in the United States and the places of activity through the departments of the Emergency Peace Campaign, has been compiled, while a second one, to show the cities with which the Department of Local Work is in communication and those in which definite projects are under way, is being prepared for free distribution.

LABOR CAN CRUSH WAR!

(Continued from page 366)

will fight the battles, labor will pay the bills, and the only reward will be the complete loss of liberty and the destruction of the trade unions. It was recognized, too, that aside from the immediate interest labor has in standing against war, labor, especially organized labor, has been in the forefront of every struggle for social advancement, for free education, for workmen's compensation, for decent housing, for social security, and that labor could be relied upon to take a stand in this most crucial question of the time—to keep the United States from going to war.

By September 1st, field workers for the Labor Division will have set up their local contacts in every important labor center east of the Mississippi and plans are now being laid for moving westward. The fall and winter campaign calls for holding three thousand forums and two hundred institutes for workers. A large order, but the response to date indicates it is no idle dream, and an army of speakers is being recruited for the drive.

A GLIMPSE AT QUAKER LIFE BELOW THE EQUATOR

In view of the coming World Conference of Friends these comments from news letters received from Friends in New Zealand will be of interest to you, and will help to create a picture of Friends activities in the Southern Pacific Ocean. There are some two hundred and eighty-two Friends on the island affiliated as a Quarterly Meeting of London Yearly Meeting. Many of their interests center around Saint John's Hill Friends School at Wanganui where thirty-eight boarders and seventeen day scholars enjoy the happy surroundings of school life.

On May 8 to 12, the twenty-eighth New Zealand General Meeting of the Society of Friends was held at the school. Philip Thorne, Clerk of the Meeting, his wife, Amy Thorne, and others from Christ Church made history by flying to Yearly Meeting.

Elizabeth A. Pudney writes, "Friends soon felt at home in dormitories and smaller rooms where every spare bed and stretcher was brought into use. We enjoyed foregathering in the Common Room and sitting room with the blazing log fires. The thirty-four acres in which the school buildings stand contain many kinds of well grown trees, and autumn tints were at their loveliest. Almost all through the meeting the sun shone and great white clouds floated in a blue sky.

"Nineteen epistles had been received by the Meeting. They drew us together with a note of conscious unity with Friends the world over and in the realization that 'if the springs of life are to spring up in our Society they must first spring up in the lives and hearts of individuals.' In view of the coming World Conference it was decided to send a copy of the New Zealand Epistle to all other Yearly Meetings."

The program of the General Meeting was developed around the World Conference Commission subjects. J. Herbert Crosland from Australia was present and gave an inspiring address on "The Spiritual Message of the Society of Friends." John Johnson introduced the subject of "The Individual Christian and the State." His address was thought-provoking and a variety of expression as to the nature of freedom followed.

The young Friends of New Zealand are interested in International Affairs. They have listened eagerly to Herbert Crosland tell of the work of the Service Council and the problems involved, and several young Friend in Christ Church have received letters and parcels of interesting books from Maude Robinson, a Friend in England, while the group of young Friends at Auckland undertook

the preparation and the issuing of the General Meeting Report.

C. F. Andrews was the guest of Friends at the meetinghouse at Wellington. He talked of the challenge to Friends that the present situation presents and expressed the opinion that in their isolation Friends and New Zealand Christians in general, are not seized with the urgency of world problems.

The following account of C. F. Andrews' stimulating visit was given by Bob Gibbons: "Many and disturbing were the things he said, disturbing to us who are far away from the shadows that darken and flicker over Europe. A fool's paradise it is, this land of ours, hidden away in the vast expanse of the Pacific Ocean. We are not safe, the machines of men can go far and very swiftly. Even if we were beyond the reach of European war, what satisfaction could our safety give us? Many of us find it hard to feel the awful significance of that vast dark cloud, though there is no great brain amongst us that fails to see its possibilities. Who shall say what will remain of this civilization after the storm, should it burst upon us now?"

"Yet does the light of God shine from us as it shone from the hearts of early Quakers? Do we, by the example and suggestion of our lives fill the lives of those about us with God's spirit? Does the irresistible power of truth radiate from the presence of every one of us?"

"We believe that God is almighty, that there is no end to the wonder of his work, we believe that once God fills the heart of man with love it will shine forth upon the world for ever. Why, then, is this, the age in which we live, likely to be the darkest in all history; why is this earth not the unimaginably beautiful Kingdom of God? No wonder, then, that religion is cast aside forgotten amid the excitement and bustle of life. No wonder that children full of hope and adventure, full of the desire to learn and live, grow into men and women seeking and finding nothing, or sometimes never knowing for what they sought."

These inquiries of New Zealand Friends are suggestive of the deliberations that will characterize the Friends World Conference in 1937. Philip J. and Amy Thorne are now planning to come to the United States from New Zealand for the Conference. Elizabeth A. Pudney writes, "It is even now time for many of us who will not be able to go to Philadelphia in 1937 to begin a preparation of mind and thought," a significant statement since part of the usefulness of the Conference will be lost if those unable to be present do not study, each for him or herself, to really gain something of the spirit and power that those attending will have from actual fellowship one with another.

LESLIE D. SHAFFER.

A WHOLESOME, PRACTICAL CONFERENCE PROGRAM

As far as young Friends of Iowa Yearly Meeting were concerned, on August 3 all roads in Iowa led to but one place, the lovely brick meetinghouse at Ackworth, five miles east of Indianola, where a four-day conference was held, August 3 to 6. Over two hundred registered delegates from ten Quarterly Meetings were guests of the Ackworth and Indianola Friends, whose gracious hospitality was much appreciated.

A wholesome and practical program was carried out in line with the conference theme of "My Father's Business." The opening address was given by Charles F. Thomas of Bangor from Luke 2:49, "Wist ye not that I must be about my father's business?"

Half hour devotional meetings were held each morning at eight o'clock. These were led by different young Friends who brought helpful messages in song and testimony.

Ermin Perisho of William Penn College gave the morning lectures, speaking effectively on "The Defense of the Accepted," "Hindrances to My Father's Business," and "Things that will Help My Father's Business."

Daily classes, capably directed by the Friends listed below, were held on the following topics: "Stewardship," by Carl D. Byrd; "Training for His Business," by H. Randolph Pyle; "Friends' Distinctive Part," by L. Willard Reynolds; and "The Presentation of Christ to the World" by Fleda J. Hadley.

Interesting open forums were conducted each day by Percy Thomas, of Des Moines, for the high school group; by Versa Harvey, of New Providence, for the college group; and by Lawrence Sams, of New Providence, for the adults. There were two Bible study classes: Harvey Moon of Iowa Falls led the young people in "Studying the Bible for the Nourishment of Spiritual Life," while Bessie Franc Brown of Searsboro presented to older Friends an interesting account of the book of Job.

A memorable vesper service was held the last evening, with Friends sitting together on a grassy slope back of the meetinghouse. Charles Thomas, Chairman of the Young Friends Board, spoke briefly, and following a time of meditation and group singing, Richard R. Newby, Yearly Meeting Superintendent, offered the closing prayer.

Among other enjoyable features of the Conference were the banquet served on Wednesday evening in the church dining room by the Ackworth Friends, with Mildred Hinshaw of New Providence acting as toastmistress, the cooperative and competitive sports conducted each afternoon by John Baxtor of Finden, and the

musical numbers arranged by Clarence Craven of Earlham, heard during the worship services.

The daily programs were climaxed by largely attended evening meetings, with Richard R. Newby bringing messages of deep spirituality.

A feeling of close fellowship pervaded the Conference, and, as young Friends separated, it was under the power of a great tradition and with the will to again take up their responsibilities and to have a distinctive part in the greatest of all concerns, "My Father's Business."

VERA S. WILLIAMS.

Grinnell, Iowa.

SUMMER MESSAGES GIVEN AT WHITTIER

Whittier, California, Friends Meeting has been greatly favored with guest speakers during the month of August, at the Sabbath morning services. Walter C. Woodward gave a heart to heart message, August 9, to a large and appreciative audience. His stay in Whittier a few days brought cheer and blessing. We were glad also for the presence of Catherine Woodward and their two younger daughters, Mary Ellen and Elisabeth. At the close of the Church service, and in honor of our guests, a picnic dinner was given in nearby Central Park. Relatives and friends of the Woodwards gladly came together in social and spiritual fellowship. During the afternoon, all being seated, a warm welcome was given our guests, first by Lavina Stanley, Chairman, then by David E. Henley, Thomas Newlin, Dr. William V. Coffin, Allen U. Tomlinson, Emma F. Coffin and J. Herschel Coffin. Responses were given by the guests. On Monday evening a large group of interested friends met in the church parlor when our AMERICAN FRIEND Editor gave an informal talk on the general purposes and plans of the Five Years Meeting.

O. Herschel Folger pastor of First Friends Church, Indianapolis, Indiana, was our message bearer on August 16. His presence brought together another expectant assembly of worshippers, many of whom received help and blessing. He also spent a few days in Whittier. Friends were glad of his presence at Whittier Quarterly Meeting on Saturday, August 15, which was held at Bell. (We understand that Herschel Folger has accepted a call to become pastor of the Whittier Meeting.—Editor.)

Dr. W. O. Mendenhall, President of Whittier College, gave the sermon on August 23 on the subject, "New Sounds on the Air." It was a great message.

Dr. David E. Henley, Whittier College Professor, has acceptably cared for the work of the Church during the pastor's vacation.

MARRIED IN THE CHURCH OF THE CROSSROADS

Elva Votaw, daughter of Merritt C. and Anna Votaw, Whittier, California, was united in marriage at Honolulu, Hawaii, July 31st with Josef Rasowski. The marriage took place in the Church of the Crossroads. Dr. Walter J. Homan, member of the Faculty of the University of Hawaii, read the marriage rites. Scripture reading and prayer were by the Reverend Galen Weaver, pastor of the Church. Ruth Donnell of Berkeley, California, was maid of honor and Charles Kenn was best man. Ushers were Ted Ing and Paul Namoura. These three young men were former students at Whittier College. Music for the ceremony was from the Church tower. The happy couple will reside in Honolulu where Joseph Rasowski has a government position.

INDIANA JUNIORS MEET AT DEWART LAKE

Over fifty boys and girls, ranging in age from ten to sixteen, were registered at the Junior Young Friends Conference of Indiana Yearly Meeting held at Quaker Haven, Dewart Lake, the latter part of July.

The mornings were occupied with class work. Frank Chant conducted a course on "The Life of Christ," and Aaron Napier one on "Friendly Thoughts and Ideals." Inez Napier and Cornelia Bond gave the girls instruction in handicraft, while Russell Burkett taught the boys campcraft. Lillian Chant led the group in its consideration of the value of songs and music in the church program.

The afternoon hours of land and water sports were directed by Russell Burkett, with the aid of Ned Thomas and Charles McCartney. Vespers, in charge of Aaron Napier, were followed by evening campfire programs.

The leaders of the Conference feel that

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa.; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

such gatherings of Juniors are of great significance, and are hoping to have a week's program for them in the coming year.

FRANCES E. MILES.

Ludlow Falls, Ohio.

SUMMER ACTIVITIES AT FOUNTAIN CITY

Present and former members, attenders, and friends of the Fountain City, Indiana, Meeting greatly enjoyed the festivities which marked the recent observance of Homecoming Day at that meeting. Fred Smith, a former pastor, preached a splendid sermon in the morning, and after a dinner in the basement and a social hour, the many guests and members assembled to hear an address by Aaron Napier, at the close of which he took pledges to pay for the new heating and air conditioning plant. Then, and later, enough money was pledged to pay for this improvement. Austin Osborne and Mary Nichols Cox, former pastors, spoke of their work among us, and several persons joined in reviewing the past history of the meeting. Dr. Huff read a paper on "Ways of Heating in Former Days," while George Hartley reminisced of early days at Fountain City. Eleanor Huff Barnes also spoke of the splendid Christian Endeavor which existed during her girlhood.

At a recent meeting of the Pastoral Committee, members decided unanimously to retain Russell Burkett as pastor of the meeting.

Dispensing with the opening exercises with which their Sunday School formerly opened, Fountain City Friends have been using the extra twenty minutes thus made available to them for Junior Church services held in the main room of the meetinghouse in the interval between the regular Sunday School program and the morning worship hour. Old as well as young enjoy these varied programs. The pastor often gives chalk talks, while the first Sunday of each month is given over to a program sponsored by the Missionary Committee. Once Kate Schneider, mother of Elizabeth Binford, a missionary in Japan, gave a talk on Japan. She was dressed in native costume and displayed many interesting exhibits from that country.

At a recent missionary luncheon, Ruthanna M. Simms of Richmond, Indiana, Executive Secretary of the Committee on Indian Affairs, gave a splendid talk about Friends' work among the western Indians. As a token of our interest in that work we sent a box of good literature to Eber and Martina Hobson, missionaries at the Big Jim Mission in Oklahoma.

Permanent prosperity always has a moral foundation.

QUAKERDOM AT LARGE

The Friends Boys' Senior School at Chungking, West China, has been granted registration by the Chinese Government and exemption from military training.

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J. Mahlon Harvey of the Paris Centre spoke on July 26 at the Hotel Lutetia in Paris concerning the religious and political situation in France to a group of about forty-five Americans returning from the World Sunday School Convention at Oslo, Norway.

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Patrick Murphy Malin, Vice-Chairman of the American Friends Service Committee, sailed recently to attend the International Peace Conference to be held at Geneva, September 3 to 6, where he will represent both the Service Committee and the Emergency Peace Campaign.

* * * *

John A. Pollard, of 2745 Yale Station, New Haven, Connecticut, is engaged in the writing of a definitive biography of John Greenleaf Whittier and is eager to know of unpublished letters and other material by, to, or about him. Letters of the early years will be particularly appreciated and copies of any material will be of great help.

* * * *

Louisa Jacob, who has long been associated with Friends work in Nuremberg, Germany, and latterly in Vienna, Austria, has recently left Europe for a visit home to the United States. She is the aunt of Alfred Jacob, author of the significant article on "The Roots of Spanish Unrest," which appeared in the August 20th issue of THE AMERICAN FRIEND.

* * * *

In connection with its fall and spring work, Pendle Hill School announces a program which will combine alternating periods of resident study and supervised field work. Service openings for students will be arranged with the rehabilitation work of the A. F. S. C. in West Virginia and in Fayette County, Pennsylvania; with the Workers Education Movement; and with the Advancement Committee of the Friends General Conference.

* * * *

At the eleventh German Yearly Meeting held July 29 to August 2, the evening session on education was introduced by Albert Martin, now in charge of the Friends Centre at Berlin. After giving greetings from the American Friends Service Committee, he called attention to the interesting fact that the Society of Friends, with a world membership of

only 160,000, maintains five hundred schools and colleges, and stressed the definite need for a continued Quaker education for older Friends.

* * * *

The seventh Friends International Conference met August 21 to 25 at Jordans, England. The main subject for consideration was "Quaker Pacifism: A Realistic Ideal." These conferences, introduced some years ago by Carl Heath, aim to bring together a limited number of representatives from different national groups on the continent. This year persons were present from Austria, Czechoslovakia, Denmark, England, France, Holland, Germany, Ireland, Sweden, Switzerland, and also the United States.

* * * *

Carl Heath, until recently General Secretary of the Friends Service Council, London, and his wife, Effie Heath, have expressed to Sussex, Surrey and Hants Quarterly Meeting their desire to visit India this Autumn for reconciliation work. This mission will be undertaken under the weight of four specific concerns: the question of poverty among the masses and the Untouchables; the terrorism in Bengal; the "police" bombing of the northwest frontier villages; and the cleavage between Mahatma Gandhi and the various missionary bodies working in India on the question of religious converts. In 1932 a deputation of three other English Friends visited India for a similar purpose of reconciliation.

* * * *

Karlin Capper-Johnson, youthful English Friend who was among those representing London Yearly Meeting at the 1935 sessions of the Five Years Meeting, has been appointed Secretary of the Friends Peace Committee of London Yearly Meeting. He will succeed Kathleen E. Innes who retired at the end of August. For many years, Karlin Capper-Johnson has been keenly interested in international affairs, and as a student at Oxford and Harvard Universities was an active member of organizations devoted to furthering world peace. He was, successively, a Lecturer on International Relations at Woodbrooke School, and an Assistant Professor of that same subject at Syracuse University, New York. At present he is giving a course of lectures on International Relations at Rochester University, New York.

* * * *

A farewell picnic for Wilmer and Mildred Young occurred on the evening of July 30 on the lawn at Pendle Hill. A

former member of the Faculty of West-town School, Wilmer J. Young has resigned his position there in order that he and his family may join the Delta Co-operative Farm at Hillhouse, Mississippi, established by Sherwood Eddy and others in an effort to demonstrate a method of improving the plight of the southern share-croppers. After some words of welcome by the chairman of the occasion, Clarence E. Pickett, short talks were given by various persons on the housing, gardening, spinning, weaving, and canning activities planned at the Delta Farm for the coming year. As tangible evidence of their interest in this cooperative endeavor, the picnickers presented Wilmer and Mildred Young with a purse. Other impromptu speeches were made, and the evening ended with the reading of a lively poem of good cheer and farewell.

NEWS OF OUR MEETINGS

Winchester, Indiana, Quarterly Meeting, held August 15, was largely attended. Because this was the last session before the Yearly Meeting, much of the time was devoted to the giving of various reports. Anna E. Cox spoke for the work done in the young Friends group in connection with their study topic of Evangelism. Ralph Hubbard spoke on "Because of my Duty to Others," and Pauline Baldwin on "Because of my Duty to Self." The reports on the state of Society were encouraging, there being eight hundred and ninety-three resident families within the Quarterly Meeting. Mary Edna Wright and Alice Louise Arvine gave excellent reports of the Quaker Haven Conference. During the devotional service, Ira C. Johnson and Adam Flatter brought effective messages. . . . R. Aaron Napier, pastor at Winchester, is slowly recovering from badly sprained ankles, the result of a recent fall. Assisted by Allan Osbourne and Dallas Bailey, he has held his church services faithfully, however.

* * * *

New England Yearly Meeting of Friends, Conservative, will be held at Westerly, Rhode Island, September 12 to 14, 1936.

* * * *

Westbranch Quarterly Meeting, Indiana Yearly Meeting, was held August 15 and 16 at the Center Church, with a good attendance at all of the sessions. Oscar and Alice Trader of the Van Wert, Ohio, Meeting were present and brought helpful messages on Saturday, the latter speaking on "The Advance of the

Church." On Sunday, Fred E. Smith and wife of Spiceland, Indiana, were in attendance, when the former gave an effective sermon based on the thirteenth chapter of I Corinthians. . . . Luella Elliott, who has been serving the Center and Lewisville Meetings as pastor, has discontinued her connection with the Lewisville Meeting and will move to Center in order to give her entire attention to the work in that community.

* * * *

Westfield Quarterly Meeting, Western Yearly Meeting, was held at Hortonville, Indiana, July 3 to 5. At the young people's meeting on Friday evening, accounts were given of the recent Young Friends Conference at Plainfield. Florence and Lewellen Lockwood, pastors of the Second Friends Church, Indianapolis, brought helpful messages at the meetings for worship. A stewardship meeting was held Sunday afternoon, at which Leslie Bond, Yearly Meeting Superintendent of Stewardship, brought a strong message on that subject.

LINCOLN NEWS NOTES

On the evening of August 2, members of the Lincoln, Virginia, Meeting (Baltimore Yearly Meeting) enjoyed a showing of the films of the history, officers, and activities of the Five Years Meeting. A goodly number of General Conference Friends from Goose Creek Meeting were present and expressed an equal interest in the films, which were secured and shown by Benjamin H. Branch, Jr., with Elizabeth H. Wilson delivering the accompanying lecture.

At a recent service, members of the Lincoln Meeting worshipped with the Hopewell Friends, a visitation which they found both helpful and inspiring.

Sara H. Hoge of our meeting and president of the Virginia W. C. T. U., spoke on "How to teach Temperance in the Sunday School" at the Loudoun County Sunday School Association Convention held near Lucketts, Virginia, on August 5. Several Lincoln Friends attended this meeting which had as its theme "The Church Presses On."

Elizabeth C. Thomas recently returned from the World's Sunday School Convention in Oslo, Norway. Accompanied by E. Margaret Easterling of the Irving Street Meeting in Washington, D. C., she visited the Friends Centres in London, Berlin and Paris. Theodate P. Wilson is also home again after an extensive trip in the western States and into Mexico.

Naomi Furnas, M. D., who has been working in the Riley Children's Hospital, Indianapolis, Indiana, has, after a brief vacation at her home, removed to Worcester, Massachusetts, where she is to be resident physician in one of the hospitals.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

QUAKER BREAD IN CUBA

Editor, THE AMERICAN FRIEND:

Who knows how long it has been since the trade name value of the word Quaker was discovered by designing corporations? Billboards on the highway, in the distant landscape, or even in the electric sign, all too frequently remind us that some one with something to sell has seized our name with which to attract the public eye.

But to find a purchasing public thrusting the name upon a product on account of its superior quality, and on account of the conditions under which the product is manufactured, is something "new under the sun." Quaker Bread is made in Cuba, and is being named, not by the company that makes it, but by the people who use it. Friends in Banes, Oriente, Cuba, have seen the fields which Jesus saw "white unto the harvest." And, as if by some divine insight, they also saw that bread, the product of another harvest, could help them to send laborers. More than a year ago, plans were carefully made for establishing a bakery which, to Friends, would be cooperative, but to the general public would be on a profit-making basis.

The details of this organization, the launching of the project, and the outstanding success it is having make a thrilling story. Members of Friends purchase bread for home consumption at a reduced price, but all other bread is distributed to retailers within the city of Banes or to men with bread routes in the country district. (These routes are all by cart or by pack horse.)

The bread is acclaimed by the community as the best bread in Banes, and is rapidly coming to be known as "Quaker bread," because purchasers, who may or may not know of its origin, ask for "Quaker Bread."

During the month of July, 1936, the net profit of the concern was \$176.07. Of the gross receipts 59 per cent went into the cost of raw materials, 30 per cent into cost of production, and 11 per cent was net profit. The bakery pays its employees the best wages paid in Banes and also has the most considerate schedule of hours for its workmen.

Here is a product worthy of the name. But this is only the beginning of the story. These Cuban Quakers, also eminently worthy of the name, have charted a plan of home mission work among the neglected farmers within a twelve or fifteen mile radius of the city, in which

all the net profits of the bakery are to be used. The first of a series of six country districts has now been developed, and the location of the second district has been chosen and some preliminary work has been done.

Merle L. Davis and I attended a meeting which marked the close of the daily vacation school in this first district. The chapel, a thatch-roofed work of art, was built by the community. All the frame work poles were donated by the United Fruit Company. The leader of the daily vacation school was a young man who had gone from the district to Banes for a period of several months of training by Friends to fit her for this type of work. There were about 240 people present to hear the students sing and speak selections they had learned, and to see the attractive display of handcraft produced during the daily vacation school.

The spiritual leader of the development of the community centers is Juan Guzman, the pastor of the Banes meeting, who is a man with boundless energy and the compassionate spirit of the Master. The business acumen is furnished by one of the men of the United Fruit Company—Miguel Ayuso. But back of the entire project is the indomitable and sweet spirit of Dr. Miguel A. Tamayo and the harmonious Quaker community at Banes.

There can be no question but that with the intelligent guidance Banes Friends have displayed in this whole venture, a very significant and enduring Christian work can be done in that important section of Oriente.

A. WARD APPLEGATE.

Wilmington, Ohio.

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DON'T MISS THAT ARTICLE!

Editor, THE AMERICAN FRIEND:

Bruce Hadley's article, "Beginning from Jerusalem," in the July 9 issue of THE AMERICAN FRIEND says something which very much needs saying these days, and says it in a way which should challenge the attention of every member of a monthly meeting. If any of your readers happen to have missed this article, I would recommend their going back in their files and reading it, as it is significant.

AVERY D. WEAGE.

Killdeer, North Dakota.

No man is safe who gets all of his opinions from people who think as he does.

EN ROUTE TO POPLAR RIDGE

L. Willard Reynolds and wife and little daughter worshipped with West Richmond, Indiana, Friends Sunday morning, August 30, coming in unannounced. They were on their way from West Branch, Iowa, to Poplar Ridge, New York, where Willard, after many years of good pastoral service in Iowa Yearly Meeting, will assume leadership in the Friends Meeting. He succeeds Cecil Haworth at Poplar Ridge who is taking up the work at Carthage, Indiana.

TEACHERS FOR WORK IN PALESTINE

In a letter dated August 13, Eva Rae Totah stated that the situation in Palestine seems to be at a standstill. Next door to our School there are 170 soldiers quartered which means that the children see far too much and keep one busy with questions which are hard to answer. Politically there is no change and we see little hope of a solution.

But those in charge of our School felt that the possibilities of opening the School regularly the first of October justified them in cabling to the Board to send the teachers who had planned to go this Fall, but whose sailing had been cancelled until this word came from the Mission. Consequently, on September 2, Anna Naomi Binford, Garnet Guild, Elizabeth E. Haviland, and Mildred E. White sailed on the *S. S. President Roosevelt* for Palestine.

Anna Naomi Binford, who is the daughter of Raymond and Helen Binford, and who graduated from Guilford College this past year, will teach music.

Garnet Guild, a graduate of Pacific College, and who has served in the Service camps of the American Friends Service Committee for the past two summers, as well as attending Pendle Hill this last year, is going as an English teacher.

Elizabeth E. Haviland, of Brookeville, Maryland, served for a period of five years beginning 1926, in our Mission in Kenya Colony, East Africa. More recently she was a teacher of biology in Nebraska Central College, Central City, Nebraska, and during the past year has been taking post graduate work in the University of Maryland. She will teach biology in place of Nina Piper who has returned to the States this summer.

Mildred E. White, with short interruptions, has served in Ram Allah, Palestine since 1921, where for several years, she was Principal of the Girls' School. Having taken the advance step of placing a national, Victoria Hannush, as Principal of the Girls' School, Mildred will not return to that position but will serve as teacher in the schools and help

Mission Study Books for 1936-37

For the coming year, the subjects chosen for study are Africa and the Negro in America—both of which promise to be very interesting. Below are outlined the study courses for various ages. In every case the price given is that of the paper edition. Cloth bound copies are available at \$1.00 each.

For Adults

CONGO CROSSES by Julia Lake Kellersberger.....50 cents
A study of Congo womanhood, written out of first-hand experience by a distinguished missionary of the Belgian Congo.

OUT OF AFRICA by Emory Ross.....60 cents
A graphic description of the charming life of African peoples. The author has traveled widely and tells the story of Christian missions in Africa and indicates the future tasks to be faced there.

A PREFACE TO RACIAL UNDERSTANDING by C. S. Johnson, 60 cents
The Home Mission study book for the year. A vigorous study of Negro life in America today with the complex questions facing the churches in racial understanding.

For Young People

CONSIDER AFRICA by Basil Matthews.....60 cents
Showing the problems being presented by changing conditions in Africa today—particularly their implications for missions.

THE STORY OF THE AMERICAN NEGRO by Ina Corinne Brown, 60 cents
Here is a popularly written book showing the background of the slavery system; Negro education, social, and religious progress; and giving a call for Christian understanding today.

For Intermediates

AFRICAN BRIDGE BUILDERS by William C. Bell, Ed.....60 cents
Tales that Africans love to tell among themselves, and inspiring life sketches of Christian heroes written by African Christians.

TWELVE NEGRO AMERICANS by Mary Jenness.....60 cents
Short sketches of personal achievement by Negroes in a variety of fields.

For Elementary Grades

WE SING AMERICA by Marion Cutbert.....50 cents
Through stories children are introduced to problems which face Negro Americans today in literature, science, education, and other fields.

THE FAMILY GOES TRAVELING35 cents
A delightful picture book for primary children. The travels of a Negro family are given in story form with many pictures.

* * *

These are only a few of the new materials for the coming year. There are several other interesting reading books and supplementary materials. Write us for booklet giving complete outline of courses.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

in connection with the village and church work.

Elizabeth Haviland and Mildred White are going out as regularly appointed missionaries, while Anna Naomi Binford and Garnet Guild are going as short term workers.

BIRTHS

BAYMAN—To Hugh and Ruby Bayman, Muncie, Indiana, July 12, 1936, a daughter, Hughetta.

BINFORD—To Carl J. and Lelah M. Binford, Weldon, Iowa, July 9, 1936, a son, Loren William.

DOUGHERTY—To Albert and Maxine Dougherty, Muncie, Indiana, July 3, 1936, a daughter, Gloria Ann.

HEAFIELD—To Kenneth and Esther Partington Heafield, Paoli, Indiana, August 17, 1936, a daughter, Margaret Elaine.

KILGORE—To Rupert and Betty Cope Kilgore, Fairmount, Indiana, July 5, a daughter, Jane Elleday.

LAMBERT—To Oren and Sarah Lambert, Muncie, Indiana, June 27, 1936, a daughter, Norma Lee.

LARRISON—To Donald Larrison and wife, Amboy, Indiana, July 28, 1936, a daughter, Janet Ann.

PROUT—To Dale Prout and wife of Amboy, Indiana, July 31, 1936, a daughter, Sara Katherine.

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MARRIAGES

CHASE-BLISS—At the Silsbee Street Friends Meetinghouse, Lynn, Massachusetts, July 22, 1936, Marjorie Helen Bliss to Everett Francis Chase, according to the Discipline.

MORRIS-HARRIS—At Lynn, Massachusetts, July 18, 1936, Freida Mae Harris to John Vincent Morris, Jr. George Selleck, minister.

DEATHS

ELLIOTT—At his home in Newberg, Oregon, July 4, 1936, Milo P. Elliott. The son of Solomon and Penelope Elliott, he was born near Dublin, Indiana, May 25, 1865, and was married to Olive Gilbert on August 12, 1891. His wife and three of their four children—Meade, Paul, and Mary Edmundson—survive him. He was a birthright Friend and grew up in a Christian home and under the influence of Indiana Yearly Meeting, which body he served as Announcing Clerk for several years. In 1903, the family moved to Newberg, where his deep concern for Christian citizenship was evidenced in his home and in the community. For twenty-five years he was a member of the Board of Pacific College. One of his greatest interests was expressed in his connection with the American Friends Service Committee with which he worked continuously. Funeral services were conducted at Newberg in keeping with the older Friends custom, talks being made by different friends.

FOSTER—At her home in Auburn, New York, June 2, 1936, Hulda Cook Foster, aged sixty-five years. She was a lifelong Friend and was affiliated at various times with the Darlington, Maryland, Poplar Ridge, New York, and Worcester, Massachusetts, Meetings. She was born in 1871 at Darlington, Maryland, in which State her early life was passed. Later she moved to New York State where she was married to Herbert T. Foster who, with one daughter and a brother, survives her. For several years the family resided in New England, but for the past nine years their home has been in Auburn. Funeral services were held at the home in Auburn and at the meetinghouse at Poplar Ridge with Cecil E. Haworth in charge.

MOON—At Minneapolis, Minnesota, July 19, 1936, Ruth Anna Davidson Moon, in her sixty-ninth year. She was born at Spring Valley, Minnesota. The death of her husband, Samuel Edward Moon, preceded hers by two years. She is survived by six of their seven children. Funeral services, held at Pleasant Plain, Iowa, were conducted by Ermin Perisho and F. Murray Haworth.

FOR RENT

Lake Front Cottage, Dewart Lake, Syracuse, Indiana. Five Rooms, \$15.00 per week. Marion L. Steddom, R. 1, Franklin, Ohio.

NOTICE

Friends visiting New York City find charming, quiet, homelike rooms near Columbia, Friends Meeting, Riverside Church, all transportation. Mary A. Fowkes, 454 Riverside Drive. Telephone Monument 2-4247.

SCHEDULE OF YEARLY MEETINGS FOR 1936

(With name and address of Clerk)

INDIANA—September 23 to 27, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

KANSAS—October 13 to 18, Wichita, Kansas, Frank C. Brown, Haviland, Kansas.

BALTIMORE—October 20 to 25, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 east) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Wor-

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Subscription Price \$1.50 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
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Richmond, Indiana

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ship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Bible School, 9:00 a. m. Meeting for worship, 10:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone GALLUP 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11833 Ohio Ave. Phone, Hogarth 6624.

FRIENDSWOOD, TEXAS

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER
EST. 1893

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GEORGE A. WALTON, Principal, Box 351, George School, Pennsylvania.